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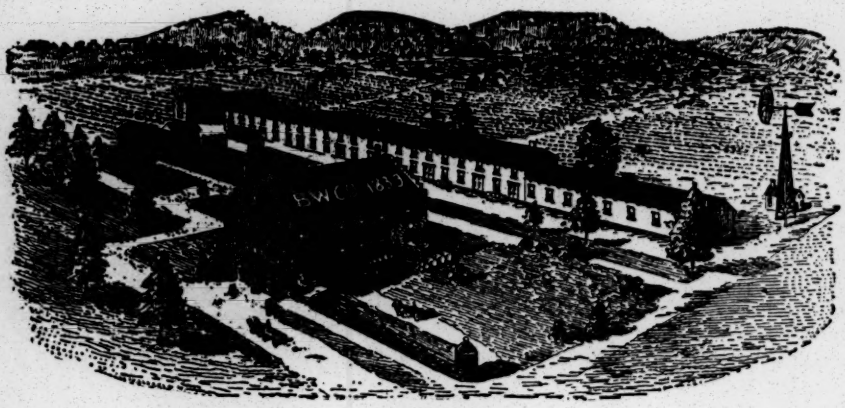

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THE
ECCLESIASTICAL REVIEW

VOLUME 104.—JANUARY, 1941.—No. 1.

A REVISION OF THE CATHOLIC NEW TESTAMENT IN ENGLISH — I.

WITHIN a few months the Episcopal Committee on the Confraternity of Christian Doctrine will offer to English-speaking Catholics a thoroughly revised edition of our vernacular New Testament. The press, both secular and Catholic, has taken frequent notice of this project, manifesting some eagerness for news of its progress. More attention has been given to it by the secular papers than to a similar revision undertaken of late by some non-Catholic organizations. The frequent news items carried by the Catholic press, and the reactions at once evoked, lead to the thought that Catholics may receive the new text with hesitation, or perhaps with suspicion. This notice of our work in its stages of preparation may be an omen of the close inspection to which it will be subjected when finally issued in the near future.

We should probably entertain no surprise at these sentiments. The long tenure of Bishop Challoner's version has made it generally familiar. And moreover it has been, for all practical purposes, our only recognized New Testament in English for some one hundred and ninety years. In that time it has come to mean Scripture for most Catholics; it has provided both our public and private reading of the Bible; our quotations are taken from it, our liturgy in English and our prayers are worded in its language. For another version to lay claim to this position is adequate cause for the remark that our new version has occasioned.

For this reason mainly, the Revision Committee entrusted with the preparation of the new revision welcomes its proximate appearance as an opportunity of offering for it a general apologia. Three matters of interest and importance present themselves. First there is the fact that some changes have been made in the Latin text on which our common version rests. Then some justification must be offered for the modification of passages long of general use. And finally, the methods out of which the new revision grew will call for description.[1]

I. The Basic Text of the Revision.

It is hardly necessary to observe that the textual source of any modern version of the Scriptures is a very fundamental concern. The reason for this is also rather obvious. Any version is said to be "inspired", i.e., to share in the divine influence under which the hagiographer wrote, only *equivalently*. By this is meant that a version is inspired in its message only to the extent to which it agrees with the message of the original autograph. The ultimate value, therefore, of our new English version will be the fidelity with which it brings to us the thought of the sacred writers.

This factor has been for the Revision Committee the first guiding principle in their enterprise. Before the revision was started, and frequently in the course of its progress, the question of its basic text was made the subject of discussion. Out of these conversations came some principles which will have an important bearing on the new English text. Two of these in particular call for a word. In the first place it was felt advisable to depart in some ways from the Clementine edition of the Vulgate. Secondly, a more systematic approach to the interpretation of the Vulgate was considered necessary.

1.

We may recall that the Episcopal Committee had made the request that the revision be based upon the Vulgate. The reasons for this request are clear. First of all the new text was to be a revision of the Challoner edition, and to avoid too great a departure from it had to be based upon the same original. Further, if the new text was to serve in any liturgical connec-

[1] Cf. Eccl. Rev. 98 (1938) 42, 141, 244, 317.

tion, it had to rest upon the Vulgate in order to comply with the decree of the Pontifical Commission *De Re Biblica*. However great, therefore, the recommendations of the modern critical editions of the Greek text, it did not come into consideration as a source of our work.

We might add in passing that we are conscious of no need to apologize for the use of the Vulgate in this connection. Of the ancient versions of Scripture it is admittedly the best. It embodies a textual tradition that is older than the MSS on which our modern Greek texts are founded, and it is considered on this account an extremely valuable aid in the reconstruction of the critical Greek text.[2] Great progress, indeed, has been made of late in the field of textual criticism, and in the study of ancient languages. And yet we cannot lightly set aside the interpretation of early texts by men who lived within the culture which produced them, and who were at home in their languages. We can well afford, therefore, to entertain respectfully the version of a man like St. Jerome who was some fifteen hundred years closer to the original New Testament than we are.[3]

The merit of the Vulgate, however, attaches fully only to the Latin text as it came from the hands of Jerome; and it inheres in any edition of the Vulgate only in proportion to its conformity with that original. As the principles of the revision were first formulated, the Clementine edition of the Vulgate was adopted as the exclusive basis of the work. The motive for this was the fact that this edition was the response of the Church to the mandate of the Council of Trent calling for a corrected edition of the *vetus et vulgata editio*.[4] And yet, it is freely conceded now that the Clementine is not the

[2] Among non-Catholic textual critics the attitude of J. A. Bengel and A. von Harnack towards the Vulgate is well known. Mention may also be made of Catholic authors like Hetzenauer and Brandscheid.

[3] The value of the Vulgate as an interpreter is neatly expressed in *Dr. Routh*, by R. D. Middleton (p. 226). In answer to a request for a brief commentary on the Scriptures, the famous scholar replied: "If you will take my advice, Sir, whenever you are at a loss about the sense of a passage in the New Testament, you will be at pains to discover how the place is rendered in the Vulgate. I am not saying that the Latin of the Vulgate is inspired, Sir! . . . But you will consider that it is a faithful and admirable version, executed from the original by a very learned man —by Jerome, in the fourth century; certainly made therefore from manuscript authority of exceedingly high antiquity; and in consequence entitled to the greatest attention and deference."

[4] Conc. Trident. Sess. 4 (April 8, 1546). *Enchiridion Biblicum* 48.

best text of the Vulgate. From the start it existed in three varying forms, the printings of 1592, 1593 and 1598. We may also cite the fact that the Church is even now promoting a more critical edition of the Vulgate. If, therefore, we ambition a more ancient and more faithful text of the Vulgate, some correction of the Clementine is made obligatory.[5] With this in view, the Editorial Board for the revision, on the advice of some Roman biblical authorities, resolved to improve our Latin text from its existing critical editions. This resolution was approved by the Episcopal Committee and became the rule for the new version.

The consequences of this principle will be observable at once in the new English text. There are available today many critical studies of the Vulgate text of the New Testament which offer ready assistance.[6] These have not only the negative value of revealing the variations of the Clementine edition from the evidence of the codices, but the positive merit of leading us to the text of the Vulgate as it existed almost a thousand years prior to the Clementine. A brief analysis of the divergence of this text from the Clementine will indicate what this will mean for the new version.

Many of the differences, it must be allowed, are of little weight. Changes in tenses, as of perfect to present in historical narrative, often fail to touch the sense of the passage. Stylistic or idiomatic variations, such as *quia* for *quoniam*, *in* with the ablative for ablative alone, *et* for *at*, *a* for *ex* or *de*, the omission or addition of *autem*, are mostly negligible for the ultimate meaning of a verse. Addition or repetition of terms for clear-

[5] The claims made for the Clementine edition in its preface are rather modest.

> Accipe igitur Christiane Lector, eodem Clemente Summo Pontifice annuente, ex Vaticana Typographia veterem ac vulgatam Scripturae Editionem, quanta fieri potuit diligentia castigatam: Quam quidem sicut omnibus numeris absolutam, pro humana imbecillitate affirmare difficile est, ita ceteris omnibus, quae ad hanc usque diem prodierunt, emendatiorem, purioremque esse, minime dubitandum.

Attention also should be called to the letters of Clement VIII and Urban VIII which are in the preface of our current Missals. Clement deprecates the introduction into the Missal of the new edition of the Vulgate, and reasserts the authority of the Missal of Pius V.

[6] The best of these critical studies of the Vulgate is *Novum Testamentum Latine*, Johannes Wordsworth et Henricus Iulianus White. (New York, H. Milford.) The Latin text printed in Merk's and in Nestle's editions of the Greek New Testament, while depending to an extent on Wordsworth-White, have the support of some independent criticism. Nestle relies somewhat on Lachmann and on Tischendorf.

ness, as *eis* or *illis* following *dixit*, or the repetition of a subject in place of a relative pronoun, are seldom of importance. Variations of this nature are most frequent.

There are, however, many terms added in the Clementine by way of paraphrase or interpretation which require closer attention. Thus *spiritus* is modified by *sanctus* (Jn. 3: 5), *panis* by *vivus* (Jn. 6: 41), *renasci* replaces *nasci* (Jn. 13: 10). In each of these cases we may say that the interpretation is quite correct; but the additions modify the original text and are not always commendable. The same holds true of such modifications of verbal tenses or moods as alter the original reading. This type of variant is also frequent, and it tends still more to affect our new English text.

There is yet a third class of variants which is more serious in that it always involves the modification of the sense of the passage. To confine our attention to the Gospel of St. John, it will not be difficult to illustrate this type or to establish its importance for the revision we are making. In two cases at least (1, 3; 16, 17) the punctuation of the Clementine changes the meaning of the earlier Vulgate. In several places it modifies the expression in such a way as to alter the reading considerably, as *qui* for *quod* or *quia* in 8, 25; and *si* for *quia* in 8, 45. It adds a full verse (5, 4) which probably does not belong to the original Vulgate. There are in all, in this Gospel, some thirty variations of this character, more or less weighty, but all touching the sense of the passages in which they are found.

Since the Challoner version is faithful, for the most part, to the Clementine edition of the Vulgate, it will suffer modification in our revision wherever the critical text is preferred. Our justification is found not only in the fact that our new version rests on a better Latin text, but also in the further fact that this text brings us closer to the Greek original of the New Testament. For example, in the thirty passages in St. John's Gospel, where the critical Vulgate differs in sense from the Clementine, the latter has the support of the Greek text in only five instances, four of these being in the tenses of verbs. This proportion will probably hold for the entire New Testament, and it indicates fairly well the advantages of following the critical Vulgate.

The following table will illustrate some of the changes occasioned in our revision by this policy. All are from passages in Romans that are read on Sunday.

	Clementine edition	*Critical Vulgate*
6: 6 —	et ultra	ut ultra
6: 10 —	Adopting the punctuation of the critical text, supported by the Greek, to read: "The death which he died, he died to sin once for all."	
6: 11 —	Adds: Domino nostro	omits with Greek
6: 21 —	Adds: in illis	omits with Greek
8: 14 —	Ii sunt filii Dei	Hi filii sunt Dei
8: 16 —	Adds: enim	omits with Greek
8: 20 —	sed propter eum, qui subjecit eam in spe	sed propter eum qui subjecit in spem
12: 2 —	beneplacens	placens, with Greek
12: 14 —	vos, with Greek	omits
13: 9 —	Adds: Non falsum testimonium dices	omits with Greek
15: 9 —	Adds: Domine	omits with Greek
15: 12 —	in eum	in eo, with Greek

And yet it must not be thought that the Clementine edition is thus put aside in favor of any critical edition of the Latin text. The principle governing our basic text was made to read: "Any edition of the Vulgate may be used." The purpose of this phraseology was to allow departure from the Clementine when this was regarded as an improvement. But it was also to permit the retention of the Clementine when it was found advantageous. In fact, as the principle was applied, in several instances the preference was given the Clementine. In Jn. 1: 3, the punctuation of the Clementine was followed, as giving a readier meaning, although it is not supported by the codices. Again, when the terms added in the Clementine were felt to be a real clarification and not a modification of the sense, they were often retained.

While the critical text is adopted in most cases, in many the Clementine is retained. This is uniformly true where the Clementine has the support of the Greek text, though not of the Latin codices. It is true also where the reading of the Clementine has sufficient justification in the codices. An instance of this will be found in Jn. 21:12, where many codices

follow the Greek text in reading *discentium,* while the *discumbentium* of the Clementine, though the easier reading, has excellent support. The most important preference of the Clementine is in such passages as Matt. 27: 25; and 1 Jn. 5: 7-8. These are cases of a considerable addition to the text, where the shorter critical text appears to be more authentic. Still, not to disturb the present English version too much, and to avoid making a final decision in such matters, the reading of the Clementine is accepted but the doubtful words placed in brackets.

Sufficient has been said here concerning the basic text of our work to indicate that great care was exercised to reach the most acceptable Latin reading. Every instance of an important variation between the Clementine and the critical editions of the Vulgate was examined several times, and by different editors, before a decision was made. The ultimate criterion was the clearness with which the reading conveyed the sense of the original. If the results, therefore, are in proportion to the effort, our revised New Testament should come as close to the message of the original as is reasonably possible in the present state of textual studies.

2.

There is a well known dictum to the effect that the best commentary is a good translation. In the spirit of this saying, the Revision Committee held itself responsible not only for the best Latin text, but also for the sound interpretation of that text. The influence of this attitude will further affect the revision and cause its divergence from the current English text. This will be induced merely by the application to our work of accepted principles of hermeneutics, and mainly from three specific rules. 1) Challoner did not always render the Latin as accurately as he might have. We have sought to correct these weaknesses, many of which refer only to individual terms. 2) Challoner did not take into account the fact that the Latin often retains a Greek idiom, or conveys poorly the sense of a Greek expression. The new version reads the Latin in the light of its Greek original. 3) The Greek text in turn reflects the idiom and terminology of the Aramaic culture out of which most of it grew. When this Semitic element can be determined

with certainty, it is read and interpreted as such. A few illustrations of each of these principles will demonstrate their inevitable influence on the revised English text.

The version of Challoner did not succeed in avoiding entirely the fault of Latinisms from which the Rheims New Testament suffered. A glance at almost any section of his text will reveal a number of words which today fail to convey the real meaning of the Latin. For example, "infirmity" (*infirmitas*, often) refers to human weakness in the moral sense; "sobriety" (*sobrietas*, Rom. 12: 3) has the meaning of "moderation"; "communicating to the necessities" (Rom. 12: 13, *necessitatibus . . . communicantes*) should be rendered "share the needs"; "mortify" (Rom. 8:13, *mortificare*) has the force of "put to death"; the frequent "concupiscence" (*concupiscentia, desideria*) is much less significant than our "lust."

It is not necessary to multiply such examples, for they must be well known to any careful reader of the Challoner text. It is in this effort to reach an accurate expression of the sense of the Latin that we run the risk of offending by new terminology in familiar passages. In the "Lord's prayer," for instance, the words, "forgive us our trespasses," have been made to read, "forgive us our debts." It is true that the term "trespass" has still its moral sense; but its present common use in our idiom does not fit the given passage. But it is hoped that the added clearness achieved, and some deeper reflection on the part of the readers, will do much to remove what hesitation may greet changes of this nature.

Less frequent, perhaps, will be the changes induced by our recourse to the Greek text for interpretations. This policy is justified by the rules of hermeneutics; it is necessary if the version is to be complete; and it is not altogether wanting in the current text. The translators of the original Rheims New Testament, with all their deference to the Latin text, admit some dependency on the Greek. They added occasional Greek terms to their margin as an aid to the more educated reader; they adopted here or there the punctuation of the Greek, when it had the support of the Fathers (as in Col. 1: 10; Eph. 1: 17); in their criticism of the Latin text they were at times influenced by the Greek. Challoner, on the other hand, did not go so far. Very seldom do we find him departing

from the Latin, and when he does it is owing to his adherence to the King James. An example of this will be found in Rom. 12, 19, where he translates the Vulgate *defendentes* as "revenge," thus approximating the "avenge" of the King James, which is the sense of the Greek.

It should not be thought that this policy extends to the adoption of the Greek reading. In fact, the editors were asked to guard against this as an abuse of the principle which allows only the interpretation of the Latin in the light of the Greek. In no one case, unless by inadvertence, does our Latin text give way to the Greek. And it is not necessary that it should. The principle as formulated gives the version a real advantage over its predecessors, particularly in view of the progress made in the study of *koine* Greek in recent times.

It will be sufficient at present to mention the various ways in which the Greek can aid in the interpretation of the Latin. The use of the definite article in Greek is frequently conducive to clarity. The import of prepositions, the exact sense of the verbal tenses, the special meaning of certain constructions, were not always caught by the Latin translators. The Latin term does poor service at times for the Greek. To these should be added the matter of punctuation, rather a feature of the editions of the Greek text than of the text itself.

Modifications induced in this way will be sufficiently numerous and significant. In Romans, for example, our present "expectation" (8, 19) is found from the Greek to mean "eager longing"; "diminution" (11, 12) is more accurately "decline." In this way also some familiar texts will have suffered modification. The familiar conclusion of St. Matthew's Gospel: "Going therefore teach ye *(docete)* all nations . . . teaching them *(docentes)* to observe, etc.," is a case in which the Latin has used *docere* to express two different Greek terms, the first of which means patently "to make disciples of." We, therefore, translate: "Going, therefore, make disciples of all nations . . . teaching them to observe, etc." Again, any such alteration in a commonly used text will have the advantage of bringing to the reader the fuller sense of the original.

Much fewer occasions for changing our current text arise from Semitic elements in the language of the New Testament. Authors are not always agreed as to whether a certain expres-

sion is of Semitic origin, or is a peculiarity of the common language in which the New Testament was written. Still, several types of Semitic influence are rather certain. Some uses of the article, the redundancy of the pronoun in some constructions, the paratactic " and," are generally recognized as such. Further, expressions such as " what to me and to thee " (Jn. 2: 4), although analogous to the Greek, are widely accepted as Semitisms. " In the name of " at least at times fits into this classification. For instance the present, " he who received a prophet in the name of a prophet " (Matt. 10:41), should be rendered, " he who receives a prophet because he is a prophet. . . ."

While extensive modification will result in the revision from these rules of interpretation, whether from Latin, Greek or Semitic idiom, it can be said that much more could have been introduced were it not for the conservative attitude of the version. Change was admitted not for the sake of novelty, but because a decided improvement in the sense was felt possible. Often when the present text appeared close enough to the meaning it was retained in spite of some possibility of bettering it. Thus in Romans " to have need of " remains as the version of *egent* (3, 23), although from the Greek it could have been changed to " to be wanting in "; *surrexit* (6, 4.9) is translated " rose " instead of the " raised " indicated by the Greek; and *diligentes* (12, 10) is left without the nuance of " an affectionate and tender attitude " implied in the Greek term. Further, there is not one of these material changes of the present text that has not been considered repeatedly before being incorporated in the new version.

One final observation should be made. The selection of a critical text and its interpretation according to the sound norms of exegesis will indicate that the Revision Committee have taken advantage of the progress made in the biblical sciences. That progress in many respects has been remarkable. There are some authors who do not hesitate applying to our age the title " Golden " won by a former age of Catholic exegesis because of its application of linguistic studies to the interpretation of Scripture. In more than questions of language the biblical sciences will have contributed to the new version,

if in a less conspicuous way. But with all this " scientific " approach, it would be wrong to anticipate that the revision will bring to light anything new. The essential message of the Scriptures, its revelation of the norms of faith and morals, is secured to us by a warrant far higher and more trustworthy than that of human wisdom. From the beginning the Church has assured us of this message. But what the new version may be able to achieve is the fuller and clearer expression of this message, as compared with the English version upon which we have depended for so many years.

If this is realized, and if there follows, as well there may, some revival of devotion towards the Word of God, the effort may be regarded as having attained its purpose.

WILLIAM L. NEWTON.

The Catholic University of America.

[*This is the first of a series of three articles. The second will appear in our February number.*]

THE THOMIST REVIVAL.

TO THE followers of Aquinas, the quickening of interest in the Thomist philosophy is a most impressive and gratifying fact. Yet, it comes as a disturbance to many minds. Perhaps there is a lurking fear that a rise in the fortunes of the Angelic Doctor may spell a decline in the freedom of thought of which contemporary thinkers are so proud. But such a fear is ungrounded, especially if we reflect on the character of the situation. For, surely, a man is freer in his thinking when he refuses to consider a problem as solved until he has examined it in all its bearings, than when his anxiety to be modern prevents him from making such an examination. There is no absurdity in the idea that a body of philosophic truth, expounded by a genius of the Middle Ages, should still be able to teach us something today. How could it be otherwise, seeing that truth, and its philosophic expression, is unbounded by the exigencies of time and place. Nor can it be objected that the basic ideas of the Thomist synthesis are obsolete, in the sense that the symbols of a language grow out-of-date. As though truth could ever be obsolete!

Perhaps, again, some of the opposition to the Thomist movement is due to an escape complex which would deliver the individual from the duty of taking an active part in the revival. Is not such a movement simply a return to the archaic forms of scholasticism? Is it not a surrendering of the fertility of modern thought to a barren logic or a system of philosophizing which is unfitted to the twentieth century? Or is it not simply a mask for the restoration of the political and religious concepts of the Middle Ages? We cannot, of course, enumerate all the false reasons that have been put forth to explain the Thomist revival. The fact is, that if the philosophy of the Angelic Doctor still deserves to be studied, the reason must lie in its intrinsic merits, not in its origin within a period of history called the Middle Ages. Here is an analysis of truth that covers the whole philosophic field, with a fulness that was never attained before the thirteenth century, and a profundity that has never been reached since that time. The single accomplishment of compounding all the principles that underlie reality into one organic whole, had been attempted by many thinkers;

but nowhere was such an ambitious goal realized so completely as in the synthesis of Aquinas. The marvellous organism which we call the Thomist philosophy reveals its beauty and balance and stretching perspectives only by degrees. To appreciate it in all its fulness we must dissect it and explore it in all directions; then fit it together and infuse into it the spirit of its author which is its own living spirit; then contemplate it over and over again in all its depth and freshness of life. For, only after we have studied it part by part, and part in relation to the whole, and the whole in a final breath-taking vision, do we become conscious of the soul that animates its body.

It has been further objected that the Thomist synthesis is not a philosophy at all, but a theological discipline. There is some truth behind this common misapprehension. The answer is, of course, that the Thomist synthesis is first and foremost a theology, but a theology whose distinguishing mark is its abounding philosophic content. Indeed, it is safe to say that it could not have been constructed, as such, unless it had borrowed heavily, both for its method and for its subject matter, from a philosophy rich in its own principles. If theology is the master, philosophy is the indispensable servant. The final views of the Angelic Doctor on the nature of this relationship are very much in praise of the labors of the servant. Employing his reason alone, man not only does not have to deny any part of his faith, but actually finds his reason attaining to its full stature only in the exercise of rational insight on matters of faith. Such was the concrete experience of Aquinas himself, and his judgment in the matter has had tremendous consequences on the history of philosophic and theological thought.

The drama of reason in conflict with faith, which Aquinas witnessed, was only part of that larger drama of two vast cultures at loggerheads with each other for centuries: first, a radical Christian asceticism, which would deny to nature rights with which it had been endowed by the Creator; the second, an equally radical pagan humanism, which would extol nature at the expense of the gifts by which man has been elevated to a supernatural condition. At the time of Aquinas, both these tendencies were found within the same Christian ideologies. " To sacrifice humanism to asceticism ", says Gilson, " meant a break in the intellectual and moral continuity of

mankind, by opposing religious life, in its most passionate form, to pagan ideals at their noblest. On the other hand, to sacrifice asceticism to humanism meant the neglect of the divine lessons of the Incarnation, the drying up of the deepest springs of the interior life, and ultimately, a civilization of empty and formal elegance." [1]

Aquinas was a liberal and an innovator at heart; yet with the most childlike reverence for tradition and the sanctity of the Christian life. Was it to be Greek naturalism or Christian supernaturalism? We know how Aquinas addressed himself to the problem, and how he solved it. Perhaps it appears easy in retrospect. But it required all the boldness of superior genius and heroic virtue to choose as he did. For, he elected to use both cultures, to cast his lot with naturalism, not as opposed to, but as complementary of supernaturalism. Now the best in the Greek tradition is fused with the best in the Christian tradition by an indissoluble synthesis, which guarantees the perfect development of the natural in the name of the supernatural. Now reason is shown to be, not corrupted or degraded, but lifted up and strengthened by the influx of faith. Even today the masterful operation of Thomist thought, inherited from the East and the West, from the crib of Bethlehem and the cathedra of Rome, still represents the peak of our Christian culture, its most complete form, its truest expression. For, the synthesis of Aquinas has accepted within its ample bosom, the whole of human tradition, setting the thoughts of ages in order, and offering counsel and guidance for the practical life. It is, at once, the truth of reality and the concrete expression of our highest Christian ideals.

Unfortunately for our contemporaries, the philosophy of the last three centuries has been seduced by a spirit of perversity and contradiction that repudiates practically every basic principle of the Thomist synthesis. The Spinozan metaphysic, for example, blotted out the fundamental dualism of the Creator and His creation. Berkeley and his followers made a figment of the universe of matter. Hobbes, declaring for the other extreme, gainsaid all reality to the world of spirit. The rationalist laughs at the idea of a supernatural life and being.

[1] Cf. *The Philosophy of St. Thomas Aquinas.* Cambridge: W. Heffer and Sons, 2nd edition, 1929, pp. ix-x.

The positivist refuses to set any value on philosophic speculation. The Cartesian rejects the substantial unity of man. The Hegelian absolutist impugns the sacrosanct character of the human person. The pragmatist disavows the notion of a continuity in the historical ordering of truth. Thus the story goes, in what has been called the progressive development of modern thought. One by one the truths of the perennial philosophy have been called into court, pilloried on the rack of ignorance and irrationality, and exiled into oblivion.

With the passing of the ideas of Thomas, went the broad daylight of commonsense and the consciousness, shared by the brotherhood of men, of the reality of things. Gone was the ancient wisdom that could reconcile the highest feats of metaphysical speculation with the lowest matters of everyday experience. This appeal to the fundamental truth of public experience has always been the heart and soul of the Thomist learning. It is more akin, than most philosophies, to the naïve attitude of the man on the street. It is founded on the universal conviction that things exist, that we can know them, that our ideas really have an objective value. Its appeal lies in its very reasonableness. This does not mean, however, that everything Aquinas wrote is easy to understand. Indeed, many portions of his text demand a most intense and persevering reflection. But once mastered, they are not difficult to accept. Whatever we may say about the heights or depths of his learning, the fact remains that Thomas is always on the side of simplicity, which means that he is always ready to support the ordinary man's experience of things. There is no limit to his reasonableness, even if there is a limit to his reason. Some truths the human mind simply cannot discover for itself. They must come, if they come at all, from a region that is above reason. This signifies, for Aquinas, not discouragement or failure, but a cosmic optimism that can laugh at the insufficiencies of our human powers, at our foreshortened vision of the universe of being. To deny the supernatural, in the name of absolute reason, is to fall ultimately into a universal scepticism.

The dethronement of God and the apothesis of human reason is a tearing asunder and a denial of the whole order of reality. It is insanity. Was it a mere accident that the enlightened

minds of the Fench revolutionists set an unclean woman on their altars to represent the freedom of human reason? Is it not foolhardiness to mistake licence for liberty? Reason without reasonable bonds gives way to a categorical imperative, then to an absolute spirit creating its own consciousness, then to unconsciousness, then to a will-to-power, then to an *élan vital* of cosmic entities, whereupon it is reason no longer. The supremacy of the irrational has brought us to the zero-value of manhood. Witness the doctrine of race suicide which is leaving the fabric of humanity weak and exposed to attack from within and without! Witness the totalitarian purges that are undermining the dignity and inalienable rights of the human person! Witness the collectivism of the racial spirit that is growing like a cancer on the peoples of the earth! Chaos in human thinking and human acting has become the order of the day. But in the cyclic trends of man's history, chaos is sometimes the prelude to better things. It is not impossible that hope should come from the womb of despair, when, in fact, it has already been born to us. In the moment of humanity's deepest travail, the voice of a great pontiff is heard, echoing to the extremes of the earth: Back to Thomas! Back to the Angel of the Schools! Back to the Doctor who so wonderfully illuminated the Church by the profoundness of his learning! Back to the Saint who so abundantly fertilized the Church by the example of his holiness! Such is the message of the *Aeterni Patris.*

But the call of Leo XIII is not for a resurrection of the dead. Rather, it is a beseeching for a return to the spirit of Aquinas; to his wholemaking views of life and reality; to his reverence for religion and its ethical norms; to his zeal for study; yes, even to his apostolate of the pen. This spirit is to be recaptured, not by consulting the decadent formalisms of those who loved Thomas too well but not wisely, but by going back to the freshness of the original text, by sifting out critically what is of lasting value in the thought of the master and his greatest disciples. The modern Thomist movement is to be a continuance of the philosophic tradition of centuries, a creative amalgamation of what is true in the old with what is true in the new, to the advantage of learning, of the liberal arts, of the natural sciences, of ethics, politics, sociology, and education.

Indeed, if the human mind is to continue its development and if religion is to remain a vital force within the world, then the work which Aquinas began must be carried on and made significant for our own day. Our objectives, therefore, are clear: the combining of high speculative thought with profound spiritual conviction, the reconciliation of newly discovered truths with the wisdom of the perennial philosophy.[2]

Note, however, that the rebirth of Thomistic ideas does not signify a return to Thomas alone, or to his age alone. It is really something larger than that, in the sense that the philosophy of Aquinas is larger than Aquinas himself. Rather, the return to Thomas is a return to the truth which he so ably represents. What is generally received as " the tradition " in philosophy, is really not confined to Aquinas, or Aristotle, or any other individual. The fact is that the seeds of truth have been scattered over the face of the earth. There is no race of people, however primitive, no group of thinkers, however immature, no single mind, however deluded by false reasoning processes, that has not had some insight into the meaning of reality. Truth has taken root variously, and often grown up in a wilderness, as it were. Wherever the thoughts of men have exhibited an enduring character, they will be found, on examination, to contain some germ of veracity. What we call the perennial philosophy—which is simply the truth about reality—began its existence in most ancient times, and in a clime far removed from the Athens of Aristotle or the Paris of Aquinas. The Babylonians and Assyrians, the Chinese, Hindus, and Egyptians, all sought to formulate their ideas about the cosmic world and its Author, about its central creature, man; about the human soul and its existence beyond the limits of time; about the moral life. Before philosophy moved into Greece, where it grew so abundantly, it had already accumulated a tradition upon which the great Hellenic thinkers could look in retrospect. We speak of Aristotle today as an ancient, and of ourselves as moderns. With equal correctness, Aristotle could speak of his forebears in the profession of philosophy as ancients, and of himself as a modern. It is impossible, of course, to know in detail all the complex sources from which

[2] Cf. H. Rashdall, *The Universities of Europe in the Middle Ages*, at the Clarendon Press, 1936, revised edition, volume I, pp. 368-9.

he drew his inspiration. Like Aquinas, he searched anxiously into every avenue of knowledge that was open to him, in order to discern the truths that had already been discovered by the mind of man. He was a debtor to Plato and Socrates; to the sophists and the atomists; to the Eleatics and the Pythagoreans; even to the philosophers of Persia, India, and other remote lands of the Orient. What he claimed for himself was the right to use anything and everything that his predecessors had said truthfully. What he did in the cause of wisdom was to correct their errors, supply their defects, complete their beginnings, expand their surmises, and thus, gradually, by means of them, as well as by his own superior powers of invention, to enlarge upon the range of truth and to refine the analysis of reality. Now this, I take it, is what all of us mean by " the tradition ". And so, when we say that Aquinas labored in the tradition of Aristotle, we mean no more and no less than that he labored in the interests of truth. To return to Thomas, therefore, is to return to the living stream of philosophic speculation, of which he was the outstanding exponent in his day. Such a return implies that a great deal of the truth of Thomas's synthesis has been lost to the modern world. Not only is this the case, as we have already pointed out, but what has been lost must be brought back before we can march on in our forward progress. It cannot be denied that the tradition of which we speak has suffered badly since the 16th century, even from the hands of those to whom it was directly entrusted. If it has been alive at all, it is as an underground current that must be brought to the surface again before it can perform its rightful functions for humanity. And when it does reappear, it should not be narrowly philosophical, but should embrace within its sweeping reaches the whole of life and learning. Metaphysics has been the very essence of the stream. But the revival of the traditional philosophy must move on apace to a larger renascence which will be supernatural as well as natural, scientific as well as philosophic, literary as well as historical. This is what I think Leo XIII had in mind when he promulgated the *Aeterni Patris.*

The teaching of Aquinas is sometimes referred to as a system. It is not a happy term to use, especially when it signifies a closing up and sealing of the wellsprings of thought; because

the philosophy of Thomas is anything but that. Rather, I would call it a synthesis, analogous to that most profound synthesis in cosmic nature, the hylomorphic union. Going a step further, I would say that the philosophy of Aquinas is most fittingly compared to man himself. Like man, it has a body and a soul. The life of its body is temporal; and the life of its soul is eternal. Its eternal life is, of course, unchangeable, because this is the very essence or truth of it, the thing that sets it apart at once from all false interpretations of reality. Its temporal life, on the other hand, is changeable. Its grows with the growth of time, with the slow grandeur of centuries, with the discovery of new information. This is the life that enriches itself with the achievements of science, with the creations of art, with the history of nations. The ambition of great thinkers, like Plato, Augustine, and Aquinas, " was not to achieve philosophy once and for all, but to maintain it and to serve it in their own times, as we have to maintain it and serve it in ours. For us, as for them, the great thing is not to achieve a system of the world as if being could be deduced from thought, but to relate reality, as we know it, to the permanent principles in whose light all the changing problems of science, of ethics and of art have to be solved." [3] Unless the modern followers of Aquinas keep alive the inspired flame which was kindled for them by their master, all efforts at revival will be in vain. The task which confronts them cannot be performed overnight. I would even say that it cannot be performed by any sort of planning in advance, since vital thinking is not evoked at will but is rather the outgrowth of factors that are not consciously produced. What makes it vital is its response to the needs of the times. It must be of a nature to nourish and sustain the minds to which it is fed.

The first books that came out in response to the call of Leo XIII repeated faithfully the thought of Aquinas. They were almost too literal a transcription of his work to serve any general purpose. Even the objections cited were often the objections of the 13th century, brought forward in the Thomistic texts, and adequately disposed of by Aquinas himself. Then came the period which witnessed the resuscitation of Kant and the as-

[3] *v.* E. Gilson, *The Unity of Philosophical Experience*, New York: Scribner's Sons, 1937, p. 317.

sociationists. All the old atomic and idealistic errors were restored to life and refuted with a wealth of distinctions that too often savored of academic aloofness and unreality. It is a rather curious thing to note, too, that the general arrangement of philosophic subject matters followed the rationalist Christian von Wolff rather than the genuine tradition of Aristotle and Aquinas. Today, of course, we have passed this stage, which might be called the adolescent period of the Thomist revival. Its plenitude is upon us, and the task that it imposes is twofold.

First, we must have careful and intelligent expositions of the thought of the Angelic Doctor. This has already been accomplished in several manuals that do real credit to their authors. Much to our shame, however, it must be said that very little has been contributed in this direction by our English-speaking scholars. The best that we can show, to date, is a series of translations of texts like Gilson's *Le Thomisme,* Grabman's *Thomas von Aquin,* Olgiati's *L'Anima di S. Tommaso,* and Maritain's *Introduction Générale à la Philosophie.* Two of the most praiseworthy pieces of expository work, Sertillanges' *S. Thomas d'Aquin* and Manser's *Das Wesen des Thomismus,* are available only to those who read French and German. Such studies are of value precisely because they have grasped the vital meaning of the Thomist synthesis and have clearly and comprehensively explained its life and essence. They represent a convincing and challenging presentation of the mind of the Angelic Doctor.

The second task is really the more important of the two and it follows from the first. It is nothing less than a complete modernization of the thought of Aquinas. By this I mean that if we are to be true Thomists, we must live and think and work in terms of the problems of our age. We must consider seriously the pressing intellectual needs of the times, the confusions and difficulties with which our generation is afflicted. We have the tools to do constructive work, because we have the principles on which all straight thinking is founded. This discussion of contemporary problems must be wrought in the same spirit and with the same temper that distinguished Aquinas in his dealings with his own age. It must be accomplished by men who, on the one hand, are thoroughly sympathetic with the Zeitgeist and its peculiarities, and who, on the other, are

keen enough in philosophic insight to discern its basic errors and strong enough in philosophic virtue to apply the remedial measures. Only those thinkers who, like Thomas, are vibrating with the life of their age, can lead profitable discussion at the round table, from the pulpit, on the streetcorner. For, these are the marks of a vital and personalistic philosophy: when it becomes the food and sustenance of the mind; when it answers our present difficulties; when it fortifies us against the mistakes of the past; when it gives us an earnest of peace and refreshment for the future. With a wisdom such as this we shall be protected against our own psychological inversions which would shut us off from the world in which we live. We shall realize, too, that neither the body nor the soul of a philosophy can be neglected if we would have a complete vision of its truth.

Sound scholarship can bring us to a sound knowledge of the Thomistic synthesis, but sound scholarship is not an absolute guarantee that such an effect shall be secured. On the contrary, scholarship is sometimes a stumbling block to the grasping of the inner meaning, the secret spirit, of the philosophy of the Angelic Doctor. What I mean is this: that the paraphernalia of research sometimes blind the investigator to the light that shines out from the soul of a philosophy when they are employed in examining the external structure and accidental details of its body. In such a case paraphernalia become impedimenta. A man may be a scholar because he has expert knowledge of a particular aspect of reality; but, where philosophic generalizations are concerned, it is necessary to envision a problem in all its relationships, in its origin, in its position with reference to the total field wherein it is discovered or is operative. I do not mean to imply, by all this, that the principles of the Thomist philosophy form an esoteric doctrine. Indeed, to be a good Thomist, all that is required is patience and simplicity, an abundance of commonsense, and habits of rugged and persistent thinking. These are the basic aptitudes which one must possess before he can address himself to the essential task of wisdom which is the rightful ordering of concepts, and the applying of correct principles to the problems of moral and esthetic practice. And if it is the office of the wise man to reach definite convictions in regard to the major issues of the day, if it is his function to cast out devils of scepticism

and unbelief, then there is an abounding opportunity for a profession of this sort, just as there is need of good doctors, and good lawyers, and good statesmen. A question or a difficulty, an obscurity or a false proposition, a bad metaphysical statement or an unethical line of action, is really a stimulant to vigorous thought and a test of the Thomist's ability to draw on his well-mastered ideas for the true solution. Success does not come from the mere juxtaposing of the correct principle with the particular instance. It must be shown how the principle actually settles the matter, how the singular event is a case in point of the working of the principle, how the contingencies of time and place are simply the concrete realization of the principle. Anything short of this is false wisdom and contrary to the spirit and practise of the Angelic Doctor.

To be in the genuine Thomistic tradition, our work must exhibit the same basic features that distinguished the work of Aquinas. These are, in the main, two: a constructive critical quality; and originality. A work is critical, not when it destroys what some one else has built up with careful labor, but when it has, first of all, searchingly analyzed its own constructions for the flaws and weaknesses that are inevitable to human thinking; second, when it has examined and set a correct value on everything that comes under its reflective consideration. Similarly, a work is original, not when it is pleasantly diverting, or when it falls in with the latest fashions, or even when it starts revolutions, but when it is the achievement of real personal effort. Better, by far, to have thought for oneself and to have made mistakes, than to have simply borrowed another's thought with no absorption of it or advance upon it. In terms of the dual burden which we set on the shoulders of the Thomist a moment ago, I should say that the critical spirit is most proper to his first task, which is the exposition of Aquinas; and that the original spirit is most proper to his second task, which is the modernization of Aquinas.[4]

A vigorous Thomist philosophy should be able to discuss modern problems in the language of the moderns. This need not involve the abolition of all technical expressions; but it does involve a studied effort to clothe the principles of the

[4] Cf. A. E. Taylor, *Philosophical Studies*, London: Macmillan, 1934, pp. 225-6.

Thomist heritage in symbols that are familiar to the eyes and ears of everyone. Freshness and simplicity of style must go hand in hand with freshness and simplicity of thought; and if our diction is to be like Aquinas's, it will be penny plain rather than twopence colored. Truth is so precious a thing that we should be reluctant to sacrifice the clarity of our philosophic symbols to any vague mannerisms of speech or modernistic forms of wit and fancy. Every follower of Aquinas should be able, nevertheless, to express himself in the best modes of the vernacular. It can be done, if sufficient care is exercised. Scholars of the first water, like Mercier, Sertillanges, Mareschal, Grabmann, Maritain, and Gemelli are able to do it, and have set a standard of excellence that all of us should aim at. When they wish, they can find equivalents for most of the technical words. There can be little doubt of the need, among our English writers, of a clearer and more sympathetic mode of expression, a more flowing and abundant style. Too often the manner in which books on philosophic subjects are written is defective, either because of their stodgy academic tone which narrows their influence to a small public; or because of their exaggerated use of the dry a priori type of reasoning which makes them seem out of touch with experience; or because they overlook or underestimate the contributions of the moderns. Moreover, the work of making Aquinas intelligible is not completed in the transcription of Thomistic thought into the language of the day. There is the correlative duty of trying to understand what the moderns mean by their use of symbols. This is a particularly difficult feat, for the reason that many words do not have the same meaning for the Thomist and the non-Thomist. Accordingly, we should be on our guard against taking for granted that we are understood simply because our listener or our reader is familiar with the terms that we are employing. But, all in all, the matter of language is of secondary importance. If our thinking is vital, penetrating, and developed from the wells of knowledge within us, it is hardly too much to expect that our diction will take care of itself.

The methods of general education today are not calculated to develop hard thinkers and genuine lovers of wisdom. Fundamentally, the reason for this fact lies in the false concepts

that have grown up around the nature of man. Educators simply do not know the truth about the human mind and its active potentialities for learning. Aristotle said that the intellect of man is πως πάντα. Aquinas repeats the idea and develops it into a whole psychology of cognition. The soul is, as it were, everything that is or can be. It is everything precisely to the extent that it can know everything, since knowing is becoming. It stretches out towards infinity in its quest after knowledge. Its goal is the universe of visible and invisible being. Its capacious bosom can be satisfied only by the vision of Divinity Itself. This being the case, is it any wonder that scholars have discerned a theocentric idealism at the basis of the whole Thomist philosophy? It could not be otherwise. Reality, for Aquinas, can have no meaning if it is not ultimately grounded in a personal self-subsisting Deity, Who is the last end to which all the actualities and potentialities of being, life, and mind are ordained. Such a stupendous world-view is opposed, of course, to the false anthropocentric ideologies of our day that would estimate everything in terms of human nature, as a starting point, and refer everything to human progress and human wellbeing, as a final end.

It is easy to discern the advantages which the Thomistic concept has over the modern idealisms: its stability of outlook; the clearness, depth, and expanse of its statement of problems; the confidence it manifests in its ability to reach solutions; the sublimity of its mission, which serves to keep alert the faculties of comprehension and to turn to account the speculative principles that lie at the roots of all being and obligation. The positivistic creed, the most vicious of the modern heresies, has laid its trust in the experimental methods of science to free the world of the incubus of philosophic thinking. But positivism has not lived up to its promises. People today, whether they know it or not, are looking for more stable moorings to which they can tie up their views on things, more permanent foundations on which to build their ethical behavior. From a subject that is beginning to despair of its self-glorification, they are turning again to the only Object that is capable of lending support and steadiness to the tottering ego of humanity.[5]

[5] Cf. B. W. Switalski, "The Spirit of the New Scholasticism," in Zybura's *Present-day Thinkers*, Herder, 1926, pp. 177-84.

It is to souls such as these that we must make our treasures accessible. Then the outlooks of the ancient and modern wisdoms can be compared with each other. Then men can learn to appraise the ever-changing creations of science and art and politics, not with the eyes of positivism, which discerns reality only in the data of sense, but in the light of first philosophy which, by its very principles, is withdrawn from change and established on a rock of timelessness. For, the object of first philosophy is the universe of being. This is the knowledge that reaches from end to end mightily, stretching its vision from the cellars of the cosmos to the empyrean and beyond. This is the science of sciences that disposes all things sweetly and sets the world of its ideas in heavenly order. This is the ultimate wisdom whose strength and sweetness and majestic grandeur utterly possessed the soul of Aquinas.

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THE DOGMATIC PREACHING OF THE FATHERS — III.

The Ideal of the Christian Life.

The Christian life in general:

IN the preceding pages of our present treatment we have tried to consider how some of the early Fathers explained the fundamental truths of faith to their people. The depths of the inner life of the Godhead, the great boon of the Incarnation and the transmission of divine life to regenerated man, the natural dignity of man enhanced and ennobled by the grace of Redemption, these mysteries, *quantum sinit humana fragilitas,* were presented to the faithful in a practical and realistic manner. From the very manner of their presentation it is evident, as we have seen, that these explanations were not intended merely for speculative conviction. The Fathers were intent on making their teachings strike home and arouse the vitality and activity of a genuinely Christian life. They brought their dogma down from the hazy realm of the abstract and translated it into terms of practical guidance for daily life.

From the very nature of the background in which they lived, the Christians of those days were sorely in need of good, solid instruction to withstand the fallacies, sophisms and seductive attractions of the pagan world around them. They were fortunate, indeed, to have had men like Ignatius of Antioch, Cyprian, Augustine, Leo and Gregory to teach and lead them in their hour of need. It will not be without interest, then, to see with a rapid glance what the pastors of old considered the ideal of the Christian life in action, and what kind of conduct they expected from those who had grown up and waxed strong on the substantial food of dogmatic preaching and teaching.

The first and general duty of all Christians could be summed up in the words of Our Lord Himself: "Be ye perfect, therefore, as also your Heavenly Father is perfect." St. Cyprian comments:

> If men are proud and happy to have sons like themselves, and if they find more pleasure in their parenthood when their offspring is a perfect image of the father, how much happier is God the Father, when a person is born spiritually in such a way that his actions and the praise he merits manifest the nobility and greatness of God.

> What a palm of justice and what a crown of glory not to be numbered among those of whom God will say: "I have begotten sons and exalted them, but they have spurned me" (Is. 1: 2). On the contrary, let Christ praise you, and invite you to your reward saying: "Possess you the kingdom prepared from the foundation of the world (Matt. 25: 34).[1]

As we have already pointed out, the duties of the Christian life are reduced to imitating—even more, to assimilating and appropriating the life of Christ in our daily actions. To attain this glorious goal we have, among other helps, the great assistance of the liturgy. St. Leo delineates very clearly the place of the liturgy in the spiritual life of the Church when he remarks that it keeps the various mysteries of Our Lord's earthly existence before our minds, and thus refreshes our memories with the recollection of the words and deeds of the Man-God to enable us to do as He has done before us and for us: "For the memory of the deeds of the Saviour, dearly beloved, becomes very useful for us, *if we adopt as models to be imitated what we venerate and believe*".[2] And on the other hand, unfaithfulness to this basic obligation of Christian life is cowardly desertion from the ranks of the Saviour; the un-Christlike Christian is a liar and a wolf in sheep's clothing. These are the characteristically vigorous expressions of St. Cyprian:

> We must not forget the name which Christ gave to His people, and the title He used for His flock. He calls them "sheep", in order that the innocence of the Christian may be likened to sheep. He calls them "lambs" that they may imitate the simplicity of the lambs in the simplicity of their minds.
>
> Why does the wolf go stalking around in the clothing of a sheep? Why does he who lyingly calls himself a Christian defame the flock of Christ? To bear the name of Christ and yet not to walk in the footsteps of Christ—is this anything else but an insult to the divine name and desertion from the path of salvation? [3]

But returning to the bright side of the picture, he uses the thought of oneness with Christ to inspire his people to generosity and fidelity in the fulfillment of their Christian duties:

[1] De Zelo et Livore, cap. 15; 4, 674 A.

[2] Serm. 37, de Epiphania Domini VII, cap. 1; 54, 257 A.

[3] De Zelo et Livore, cap. 12; 4, 671 C.

> If we are really sons of God; if we have begun to be temples of God; if, after receiving the Holy Ghost, we are living holy and spiritual lives; if we have lifted up our eyes from earth to heaven; if to heavenly and divine things we have elevated a heart that is full of Christ and God, *then let us do nothing that is unworthy of Christ and God*. . . .We cannot carry the image of the heavenly man unless we show forth the image of Christ in our conduct. . . . This means changing what you were, and beginning to be what you were not, *so that your divine birth may shine forth in you*, that your godly way of living may be in harmony with God the Father, *and that God may shine forth in man in the honor and praise of a righteous life.*[4]

And St. Leo:

> This rebirth, dearly beloved, is from the right hand of the Most High, who worketh all in all, in such wise that *through the exemplary conduct of each and every one of the faithful, He should stand out as the Author of all their good works.* Let us give thanks to the mercy of God who has so adorned the whole Body of Christ with countless gifts of grace, that through the many rays of one light, one same splendor should everywhere shine forth. *The merit of very individual Christian cannot but be to the glory of Christ.*[5]

The transmission of divine life:

Is not this ideal too exalted? Do St. Cyprian and St. Leo forget that they are addressing men of flesh and blood, who must live in the midst of the world? Not at all. They are fully conscious of the sublimity of the life to which they point as the ideal of Christianity, but they do not forget that Our Lord Himself has left the means whereby men are to attain to the fullness of that divine life and grow unto perfect men, unto the measure of the age of the *fullness of Christ*. Our Lord helps men to re-live His own human-divine life.

To attempt anything like an adequate treatment of the Fathers' teaching on the place of the Sacraments, especially of the Eucharist, in the Christian life would take us much too far afield at the present moment. Their development of these vital subjects is too full and too rich to be narrowed down to a few passing references. Volumes could be written, for example,

[4] *Ibid.*, cap. 14-15; 4, 673 A and B.

[5] Serm. 63, de Passione Domini XII, cap. 7; 54, 357 B.

on St. Augustine's " Crucifixum manducamus et bibimus ", to bring out the reality of Our Lord's presence in the Blessed Sacrament and the connexion between the Sacrifice of the Altar and the Sacrifice of Golgotha. We shall limit ourselves, consequently, to merely completing the above-mentioned quotation from St. Leo, wherein he epitomizes magnificently all that touches upon the transmission of divine life into the souls of men through participation in the Body and Blood of the Son of God:

> This is the Divine Light in which the Pasch of the Lord is fittingly celebrated in the unleavened bread of sincerity and truth; wherein the old leaven of wickedness is cast out, and *the new creature is inebriated and fed with the Lord Himself.*
>
> For participation in the Body and Blood of Christ has no other effect than that *we should become what we receive*, and that Him in whom and through whom we died and were buried and were raised up again, *we should bear about in our whole life, both in mind and in body.*[6]

In this text the reception of the Body and Blood of the Saviour is placed in direct relationship with Christlike actions. In Holy Communion the Christian really *becomes Christ,* as St. Leo says so forcefully. From this moment a Christlike life is practically a foregone conclusion; the Body and Blood of Christ received in Holy Communion have this natural effect in the lives of the faithful. That is why St. Augustine could imagine Our Lord saying to every soul that draws close to Him in the Sacrament of the Eucharist: " I am the Food of the strong. Eat me, and you shall grow. You will not change me into yourself, as you do with the food of your body, *but you will be changed into me* ".[7]

The vivifying presence of Christ in His faithful through the reception of Holy Communion forms one of the favorite themes of St. Ignatius of Antioch in his well-known letters to the Seven Churches. The fact that he is so close to apostolic times shows at what an early date dogmatic teaching of the faithful had taken hold in the Church. His expressions are at times unbe-

[6] Serm. 63, de Passione Domini XII, cap. 7; 54, 357 B.
[7] Confess. Lib. VII, cap. 10, n° 16; 32, 742.

lievably bold and incredibly realistic. What could be more direct or practical than the following passage from his letter to the Ephesians, in which the mechanics of material construction are portrayed most vividly in their application to spiritual building:

> You are . . . the stones of the temple of the Father, prepared for the dwelling-place of God the Father, lifted up by the derrick of Jesus Christ which is the Cross, using the Holy Ghost for a cable. Your faith lifts you into the air, and charity brings you to God. Therefore you are all travelling-companions, God-bearers, Christ-bearers, temple-bearers and saint-bearers, adorned in all things with the commandments of Jesus Christ.[8]

If the faithful are sacred and beautiful temples of God by the mere fact of their Baptism and of their reception of Our Lord in Holy Communion, how much more true this is of their spiritual leaders, of those whose life's work it is to transmit to them and to preserve the divine life of grace! As ministers of the Most High, they are more noble temples of God because their souls are marked with the indelible seal of Holy Orders in addition to the character left by Baptism. This seal of Holy Orders makes them sources of grace for the faithful because they administer the Sacraments and stand guard over the spiritual lives of those entrusted to their fatherly vigilance. Consequently, St. Leo overflows with holy enthusiasm at finding himself in the midst of a large gathering of fellow-bishops gathered to congratulate him on the anniversary of his election to the Throne of Peter:

> As for my own personal sentiments, I must confess that I rejoiced exceedingly at your filial devotion. And when I behold this most brilliant assembly of my venerable fellow-priests, I feel that in the presence of so many holy persons, a gathering of angels is in our midst. Nor have I any doubt that we are favored with a richer grace of God's presence today when there are present and shining forth with one light so many beautiful tabernacles of God, so many most excellent members of the Body of Christ.[9]

[8] Ad Ephesios, n° IX; Funk, Patres Apostolici, I, 221.

[9] Serm. 2, De Natali Ipsius II, cap. 2; 54, 143 C.

Christ: the Christian life:

Christ was not only to *be in* the Christian life; it was His intention to *be* the Christian life. St. Paul often spoke of the faithful " putting on Christ ", " learning Christ ", living and acting " in Christ Jesus ". That is why Our Lord was not satisfied with the gift of His grace, great as that gift was. He did not stop until He had given us the supreme gift of His very self: sacrificing for us His human life on the Cross and transmitting to us His divine life through the Sacrifice and Sacrament of the Altar. Only He could teach men how to live like Him. But life, as we know, is evidenced in action. If Christ lives within us through His grace, then we must show forth Christ in our actions. The faithful are called " Christians " precisely because they belong to Christ and are called to be one with Him in all the activities of their daily lives. To grasp the full force of this glorious title, we should have to mispronounce the word, as though the first syllable were pronounced like " Christ ". Then we would realize the full meaning of the word and see very clearly how the Christian is by name and vocation " another Christ ". These are the thoughts underlying the following passage from another of St. Leo's Christmas sermons:

> These works of Our Lord, dearly beloved, are useful for us, not only as mysteries, but also as models to be followed, provided that these remedies are used for our own formation, and *provided that what Christ performed in mysteries is an aid to us in our conduct.* . . . In vain do *we call ourselves Christians if we are not imitators of the Master.* He called Himself the " Way ", in order that the conduct of the Master might be the pattern for the disciple.[10]

St. Ambrose develops in realistic detail this theme of Christ being the Christian life:

> We have everything in Christ. Let every soul draw nigh to Him, and whether he be sick with bodily ills or pierced with the nails of worldly desires, or imperfect even though advancing with steadiness of purpose, or already perfect in many virtues. *Everyone can be helped by Our Lord, and Christ is everything to us.* If you have a wound to be healed, He is a doctor; if you are burning with fever,

[10] Serm. 25, de Nativitate Domini V, cap. 6; 54, 212 A.

> He is a refreshing spring; if you are weighed down with iniquity, He is justice; if you need help, He is strength; if you fear death, He is life; if you desire heaven, He is the Way; if you flee from darkness, He is light; if you are in search of nourishment, He is food.[11]

These conclusions lead to the realization that the Christian must of necessity be different from other men; he cannot serve God and mammon; he cannot at the same time be both Christ and Satan. If he is to be a worthy member of Christ, he must be set off from the world not only by his external actions, but even more especially by his general attitude, his mentality, his "slant" on things around him and on the events which make up his daily life. Analogically speaking, just as the human nature and the divine nature were united in Christ in the indissoluble unity of one complete Personality, so there must be a union of the human and the divine in every individual man in the Church at large.

Lived according to these principles of Christian perfection, the life of the entire Church is intended to be a constant hymn of praise to God. The true Christian does his utmost to eliminate any discord which might arise from un-Christlike conduct, These thoughts which St. Ignatius Martyr suggested to the Ephesians can be applied to all Christians, and what he says of one church in particular can be understood of the Church at large:

> For the memorable body of your clergy, worthy of God, is attached to the Bishop as strings to a harp. Wherefore Jesus Christ is sung in your common agreement and mutual concord. But each one of you should be a choir, so that in harmonious concord, receiving the praises of God in unity, you may with one voice sing through Jesus Christ to the Father, in order that He may hear you and from the good works you perform, recognize you as members of His Son. It is a good thing for you to be united in spotless unity, so that you may always share in God.[12]

This preoccupation for the preservation of unity among the faithful stands out in bold relief in the works of most of the Latin Fathers. Christ is one; Christ is the Christian life; every Christian must be united with all the others who share in the

[11] De Virginitate, cap. 16; n° 99; 16, 305 B.

[12] ad Ephesios, n° IV; Funk, *op. cit.*, I, 217.

benefits of divine grace and adoption. St. Ignatius of Antioch arguing against the heretics of his early day, St. Cyprian in his special treatise on the unity of the Church, St. Augustine in his sermons against the Donatists—all exalt the priceless value of this essential unity of the Christian with the whole body of the faithful. Nor are they content with merely telling its praises in the abstract. They insist that every individual Christian do his part in maintaining and protecting this " spotless unity ", which consists most of all in a life which harmonizes with Christ who is the Head of the Church. St. Augustine tells his people that the Christian should dread nothing so much as the possibility of being cut off from the Body of Christ. St. Ignatius makes union with God depend on union with the Church. Again St. Augustine does not hesitate to state very plainly and unequivocally that being the lowliest of the faithful is preferable to enjoying high dignity or performing wonders outside the pale of the Church. Thanks to the marvellous unity which is the Father's answer to Christ's last prayer for His Church, every member of the Mystical Body shares in whatever every other member does, because they are all members of the Body of Christ:

> Peter drove out devils. I do not know of any poor old widow or of any simple layman who has charity and preserves his soul unspotted, who does not do exactly the same thing. Why? Peter is an eye in the body; the other man is only a finger. Nevertheless, he is in the same Body as Peter. And although a finger is less important than an eye, still it is in the Body. It is much better to be a finger in the body than an eye outside the Body.[18]

Therefore, in the unity of Christ's Mystical Body all the faithful are called to praise God. Their entire lives must be directed uninterruptedly to this one purpose of their whole existence. But someone might object: How can a person live a normal, human life and yet praise God continually without becoming queer? St. Augustine foresees this objection and disposes of it immediately in his commentary on verse 28 of Psalm 34, where the Royal Prophet sings: " And my tongue shall meditate . . . thy praises all the day long: "

[18] In Joannem, tr. 13, n° 17; 35, 1501 D.

> Whose tongue could stand to meditate the praises of God all the day long? Even now my sermon has been a little longer than usual, and you are all tired out. Then how could you praise God all the day long? I shall show you the way to praise God all the day long, if only you wish to use it.
>
> *Whatever you do, do it well, and you have praised God.* When you sing a hymn, you praise God. . . . Now you finish your hymn and go to eat. Do not eat to excess, and you have praised God. You go to rest. Do not rise for evil-doing, and you have praised God. Are you engaged in business? Do not cheat anyone, and you have praised God. Are you working on a farm? Do not quarrel with your neighbor and you have praised God. *In the innocence of your works prepare yourself to praise God the whole day long.*[14]

Hence the Christian life must move along a special plane. The early Fathers, particularly those in contact with Christians in populous centers, like St. Jerome at Rome and St. Cyprian at Carthage, were almost brutal in the limitations they imposed on the faithful in even their necessary contacts and associations with the pagan influences around them. They did not scruple to insist with the utmost rigor that, although the Christian must be *in* the world, still he cannot under any consideration be *of* the world. This dictum of the Gospel was not merely a speculative principle for them, but a practical law of the greatest importance; there could be no fellowship between Christ Jesus and Satan. Whoever is in earnest about his religion, they reasoned, must necessarily have " the courage to be different ". Hence their relentless crusade against the " spectacula " of the pagan cities, and the severity with which they stigmatized the presence of Christians in such unholy and thoroughly unChristlike gatherings. Not satisfied with merely warning their flocks against these proximate occasions of sin, they constantly stressed the theme of the Christian's supernatural dignity, of his oneness with Christ, of his divine nobility as a son of God—confident that the realization of this cardinal truth would serve as a barrier against the onslaughts of sin:

> The Christian can enjoy better spectacles than the pagans, if only he so wishes. He can enjoy genuine and deep-reaching pleasure, if only he thinks of himself. . . . (Here follows a description of the

[14] Enarr. in Ps. 34, n° 16; 36, 341 D.

beauties of the created world). . . . These divine works, I say, and still others are spectacles for the faithful Christian.

What theater built by human hands can be compared with these works? Even though a theater be built out of great piles of stone, still the crests of the mountains are higher. And though its lacquered ceilings sparkle with gold, they will be dimmed by the brilliance of the stars. *No one will ever marvel at human works if he remembers that he is a son of God. Whoever can admire anything at all outside Our Lord degrades himself from the heights of his nobility.*[15]

Some centuries later, St. Leo the Great echoes these very same thoughts and expresses them in his own fatherly way:

For if we are the temple of God and if His Spirit dwells within us, *then what the believer has in his soul is more precious than what he admires in the heavens.* . . . Wherefore, since we were born for the things of the present, and reborn for the things of the future, let us not be devoted to temporal goods, but wholly intent on eternal goods. And in order that we may behold what we hope for at closer range, let us study in the mystery of Our Lord's birth just what divine grace has added to our nature.[16]

Unfortunately, though, not every glorious ideal is realized. There are defections even among Christians. One of the sorest wounds in the martyred body of the early Church was the one inflicted by the *lapsi.* But even without going so far as apostasy, there were others who hopelessly tried to please both God and man, attempting the impossible alliance between Christ and Belial. These half-rate Christians aroused the scathing indignation of St. Cyprian. In the following passage he excoriates this line of conduct in ironic terms which positively resound with dogmatic realism. One could hardly hope to see the dogma of the Mystical Body and of the Christian's consequent oneness with Christ carried out to more practical conclusions. His words are harsh, it is true, but some diseases call for strong remedies. After describing in general the conduct of one of these self-styled Christians, he continues:

This man can check the whole pedigree of a line of race-horses, and can give it off from memory at top speed. But if you ask him who

[15] St. Cyprian, De Spectaculis, cap. 9; 4, 816 B.

[16] Serm. 27, de Nativitate Domini VII, cap. 6; 54, 221 A.

the parents of Christ are, he does not know—or if he knows, then so much the worse for him. And again if I ask him how he got to the spectacle, he will have to admit that his path lay through a brothel, through the nude bodies of prostitutes, scenes of public lust, vulgar suggestiveness, public dishonor, and all that should be a disgrace for any respectable man.

Even though I should not take him to task for what, perhaps, he did, at least he saw things that should not be done, and across scenes of lust he cast his eyes on the spectacle of idolatry—bold enough to take the Blessed Sacrament with him into the brothel, if he could. Rushing to the spectacle just after leaving Church, and, as is customary, carrying the Holy Eucharist with him, this unfaithful Christian carried the Sacred Body of Christ amid the lustful bodies of prostitutes and merited more damnation from going to the spectacle than pleasure from watching it.[17]

Christian marriage:

No exposition of the ideal of the Christian life could possibly be complete without a treatment of the Sacrament of Christian marriage, since Christian family-life forms the background wherein most members of the Church are called to realize the ideal of their adoption as sons of God. The practical applications of the Church's dogmatic teaching on this great Sacrament could not escape being put to good use by the teachers of the infant Church. To counteract the evil influence of surroundings where marriage was held in little repute and principles of morality were accorded little respect or attention, the Fathers sensed the necessity of insisting continually on the holiness of Christian marriage and the obligations flowing from its sacred character. They saw in Christian wedlock not only something sacred and religious by its very nature, but likewise an institution which had been ennobled and exalted by being clothed with the dignity of a Sacrament. Hence their great concern over the correct Christian attitude on married life, and their zeal in exhorting the faithful to avoid contracting marriage with those outside the fold. St. Paul had already likened the marital union of husband and wife to the indissoluble and mysteriously fruitful union of Christ and the Church. Although he called this union " a great mystery ", he did not in the least attenuate

[17] De Spectaculis, cap. 5; 4, 814 B.

its reality. From this consideration it followed naturally enough that the marriage of a Catholic with someone outside the Church is, to a certain extent, a sin against the Church herself, a refusal to reproduce in the common life of two individuals the complete mystery of Christ's union with His Church. On the other hand, the marriage of two Catholics becomes for each a mutual guarantee of advancement and perseverance in the faith; whereas, what we now call a "mixed" marriage, with its diversity on so fundamental a point as religion, is an endless source of uneasiness, embarrassment and perhaps of open discord and hostility. Tertullian describes in a very matter-of-fact manner the disadvantages of such an inauspicious union:

> The handmaid of the true God dwells in the midst of strange household gods. In these surroundings, at the beginning of every month or year, she will be forever bothered by the honor paid to demons, the solemn services in honor of kings, and the smoke of burning incense. She will pass through a wreathed and lanterned door, as from a new meeting-place of public lust; with her husband she will go to club-meetings, and often to wine-shops. She who used to minister to the saints, will become the servant of the wicked.
>
> Will she not recognize that all this is to the detriment of her eternal salvation? Will this thought not occur to her as she watches those whose judge she would have been? What can she sing to her husband, or her husband to her? She will hear many things, yes. She will hear talk of the theater, the public-house, the restaurant. But what mention of God will there be in all this? What invocation of Christ? Where will there be any incentives to faith in the mutual reading of the Holy Scriptures? Where will there be any refreshment of spirit, or divine blessing? Everything is foreign to her; everything hostile; everything she sees is already condemned, because it was brought on by the Evil One for the destruction of salvation.[18]

In an even more powerful passage the same author portrays with the hand of a master the mutual benefits and helps of Christian marriage. The ease and happiness of this picture are in sharp contrast to the restlessness and discord of the family scene depicted in the extract which we have just considered. Even among the pagans a wedding-ceremony was an occasion

[18] Ad Uxorem, II, cap. 6; 1, 1410 A.

for great rejoicing. How much more so should it be for the Christian, writes Tertullian. He enumerates the various stages of pagan nuptials, everything that preceded and constituted the happy event in the Roman life of his day: the arrangement of the marriage by the parents, the confirmation of the engagement by mutual gifts, its registration in the public courts, its announcement by friends of the family, and finally its official ratification by the *paterfamilias*. Then he applies each one of these elements to the background of Christian marriage, and concludes to the happiness which that thoroughly spiritual atmosphere should engender:

> How can we describe the happiness of that marriage which the Church arranges, and the Holy Sacrifice confirms; which is recorded with a blessing, announced by the angels, and ratified by God the Father? For even here on earth children do not get married rightly and properly without the consent of their parents. How happy is the union of two faithful, sharing in the same hope, the same rule of life, and the same service of God. There is no discord of mind or body. Surely there are two in one flesh, where there is but one flesh and one mind.
>
> They pray in common, they think in common. Together they observe their fasts, teaching one another, exhorting one another, mutually bearing with one another. They go to church together, and together they are seen at the altar-rail. Together they suffer hardship and persecution and together they share their happiness. Neither one hides anything from the other, avoids the other or is a bother to the other. Each one is free to visit the sick and help the needy. Each one can give alms without fear of being scolded, can make little sacrifices without worrying about offending the other, and runs up against no obstacle in the performance of religious duties. There are no furtive Signs of the Cross, no hesitant rejoicing on feast-days, no blessings half-murmured in silence. Psalms and hymns are heard between them, and each one tries to outdo the other in singing the praises of God.
>
> When Christ beholds such scenes He rejoices and showers His peace on them: where there are two gathered together in His Name, there He is, and wherever He is, the Evil One is not. . . . *It is not allowable for the faithful to contract marriage in any other way than this, and even if it were allowed, it would not be advisable.*[19]

[19] Ad Uxorem, II, cap. 9; 1, 1415 B.

Catholic Action:

If Christians are made sharers in a divine heritage, if they are the embodiment of Christ their Lord in the surroundings in which they live, then they cannot be satisfied with merely "holding their own". By the very grace of their Baptism, which is the grace of Christ Himself, they are imbued with a spirit of supernatural conquest. Hence their efforts must be directed towards the end which St. Paul expressed in the words: "That Christ may be all in all." This duty of advancing the frontiers of the Kingdom of Christ is not the duty of the clergy alone. It is true that the clergy must take the lead, but to help the clergy is the divine vocation of every individual Christian. Not everyone can go forth to preach the Gospel to every creature. But there is no one who cannot be in his own humble way a missionary and a conqueror for Christ. Everyone can, in fact he must, so let his light shine before men, that they may see his good works and so glorify the Father who is in heaven. No one is dispensed from the law of giving good example; no one is exempted from the obligation of making his influence as a Catholic felt in the surroundings in which he lives—which, after all, is the essence of genuinely Catholic Action. This is an apostolate which can be carried on at all times, affirms St. Augustine, by everyone and in all places, by each one according to his station and position in life. This apostolate is a manifestation of the zeal of Our Divine Lord Himself:

> Brethren, every Christian among the members of Christ should be eaten up with zeal for the House of God. . . . Every Christian should be consumed with zeal for the House of God, for in that House he is a member of God. You should not think more of your earthly home than of the house where you have everlasting rest and health. You enter your earthly home for temporal rest, but you go into the House of God for everlasting repose.
>
> Now if you are on the lookout to see that nothing goes wrong in your own home, are you to sit back and do nothing if you see something amiss in the House of God, where you are offered unending health and rest? For example, you see a fellow-Christian running to the theater. If the zeal of the House of God devours you, hold him back, warn him, bring him to his senses. You see others running to get drunk, and wanting to do in holy places what is never allowed anywhere. Restrain, hold back, frighten those whom you

can, or at least reason with them. But do not just pass it by. If it is a friend of yours, warn him gently. If it is your wife hold her back in all severity. If it is your servant-girl, bring her to her senses, even if you must have recourse to blows. *Do what you can, according to your position, and you verify the words: The zeal of thy house hath eaten me up.*

But if you are cold and languid, self-sufficient and looking out only for yourself; if you say to yourself: " It is none of my business if others sin. My own soul keeps me busy enough, and it is quite enough for me to keep it intact for God "—well, do you not recall the servant who hid his talent and did not want to invest it? Was he accused of having lost his talent, or simply of not having put it to good use? Listen to me, brethren, so that you will not leave these things go by unnoticed. I am going to give you a bit of advice. . . . *Never cease gaining others for Christ, because you have been gained by Christ.*[20]

Every Christian, consequently, must be an apostle. No one is excused from " gaining for Christ ". In even more explicit terms, St. Augustine takes up this same theme and explains very clearly how every individual Christian, regardless of age, sex, condition or rank, is really and truly a minister of Christ, and in his own way shares in the divine mission of the Church's hierarchy:

Brethren, when you hear Our Lord saying: " Where I am, there also shall my minister be ", do not think only of good bishops and clerics. For in your own way, you also are ministers of Christ, by your good lives, your almsgiving and the preaching of His name to whomever possible. Every father of a family should realize that *as a minister of Christ* he owes his family fatherly affection. For the sake of Christ and eternal life, he should admonish, teach, exhort and correct all who depend on him, being kind to them and yet enforcing discipline: *in this way he will fulfill in his own home an ecclesiastical office, and, after a fashion, will be a bishop, ministering unto Christ now, in order that he may be with Him forever.*

Many of your number have offered Him the supreme service of suffering: many who were neither bishops nor clerics, but young men and women, old men and children, many married men and women, many fathers and mothers of families have laid down their lives in martyrdom in the service of Christ, and, being thus honored by the Father, have received most glorious crowns.[21]

[20] In Joannem, tr. 10, n° 9; 35, 1471 C.
[21] In Joannem, tr. 51, n° 13; 35, 1768 C.

This identical thought is echoed a few centuries later, in a beautiful homily of St. Bede the Venerable. He takes his inspiration from the Christmas Gospel of the shepherds who returned to their flocks, glorifying God and praising Him for all the things they had seen and heard:

> The shepherds did not hide in silence the mysteries which they had come to know by divine inspiration, but recounted them to all whom they met. For the spiritual shepherds of the Church have been ordained especially to preach the mysteries of the Word of God, and to depict for their listeners the marvellous things they have learned in Holy Scripture.
>
> But by the name of shepherds we are not to understand only bishops, priests and deacons, or even superiors of monasteries, but all the faithful who have charge of even a small home, provided that they govern it with watchful vigilance. *And whosoever among you is placed over one or two of the brethren in daily life, must fulfill the duties of a shepherd, because he has orders to nourish those under him with the food of the word.*
>
> Even more, every single one of you, brethren, even though he apparently lives by himself, holds the office of shepherd, feeds a spiritual flock, and keeps the night-watch over it, if he gathers around himself a multitude of good actions and clean thoughts, and tries to rule over them as he should, to feed them in heavenly pastures, and with alert watchfulness to defend them against the snares of unclean spirits.[22]

Christian death:

We have seen how the Fathers applied dogma to all the phases of the Christian life. It was only natural that they should do the same for the end of life, which is its most important and decisive phase. It is evident that the Christian, the object of so much love on the part of God, is not made for earth but for heaven. The fact of his incorporation into Christ Jesus in this world is but the prelude to the fuller and definitive phase of this incorporation in Heaven. Whence it follows necessarily that the world is only a means to an end, not an end in itself; it is to be used only in so far as it can lead to heaven:

> Use the world; do not let the world use you. By the very fact that you came into this world, you are here on a journey, not to stay. You came in only to leave again, not to remain forever. You are on a journey, and this world is only an inn. Use the goods of this

world as the wayfarer uses his table, cup, pitcher and bed—as things he is to leave behind and not take with him.[22]

Only through death, as we hinted above, do we pass into the fullness of life. Before this mortal body can put on immortality, it must first pass through the gates of death, in the same way that many things in nature, as St. Cyprian remarks, must undergo a kind of death and dissolution, to attain to the fullness of their flowering:

> Death makes life fuller. In fact, death leads to glory. This same thing happens in nature. Death gives away to life in nature as often as, to the joy of the plants, the ears of grain expand under the warm rain, swell and burst into full growth, and plentiful harvests are forced out by the heat of summer. Or as often as the vine is pruned with the knife, and the grapes are more richly clothed with burgeoning tendrils. . . . Besides, it is often helpful to set fire to fields, so that by the heat of the wandering fire, the clogged-up pores of the earth may be opened. It helps greatly to burn the light shoots with crackling fire, so that the stalks may grow higher and the ears of grain may be fuller.[23]

Carrying out much the same idea of death being simply a passage to another and better life, our last text for this section may well be from St. Ignatius of Antioch. A passionate follower of his crucified and dying Lord, he saw in suffering, even the most terrible, only an approach to heaven and in death the embrace of God. Using very touchingly the thought of his journey from the east to the west, he expresses graphically how death appears to him in very truth the door to another life, as the sunset is the door to another day of light and life:

> I want nothing more than to be sacrificed for God, while the altar is still ready, in order that in love you may form a choir and sing the praises of God in Christ Jesus, that He has deigned to find a bishop from Syria worthy of martyrdom, bringing him from the east to the west. *It is good for me to set on the world unto God, that in Him I may rise again.*[24]

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[22] In Joannem, tr. 40, n° 10; 35, 1691 D.

[23] De Laude Martyrii, VII; 4, 822 B.

[24] Ad Romanos, II; Funk, *op. cit.*, I, 255.

[*This is the third of a series of five articles. The fourth will appear in our February number.*]

Analecta

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Romana et Aliarum.

RESPONSA DE COMPETENTIA.

Cum praesertim Motu proprio *Qua cura,* a fel. rec. Pio XI die 8 Decembris 1938 evulgato, nonnulla exorta sint dubia circa fines competentiae Sacrae Congregationis de disciplina Sacramentorum in causis de nullitate matrimonii, eadem Sacra Congregatio ut hac de re controversia ex auctoritate dirimeretur a Ssmo Domino nostro Pio Pp. XII suppliciter postulavit.

Quas preces benigne excipiens, Sanctitas Sua hanc Pontificiam Commissionem ad Codicis canones authentice interpretandos, ad normam canonis 245, designare dignata est ad ipsam controversiam dirimendam.

Quare Emi Patres huius Pontificiae Commissionis in plenariis comitiis diei 4 Iulii 1940, in Aedibus Vaticanis habitis, examini subiecerunt ea quae sequuntur dubia:

I.—An Sacrae Congregationi de disciplina Sacramentorum competat generalis et praeeminens iurisdictio in causis nullitatis matrimonii, ita ut eas ad se avocare, vel earum cursum aut sententiarum in iisdem latarum exsecutionem suspendere valeat.

Et quatenus negative:

II.—Quaenam iura eidem Sacrae Congregationi competant in causis nullitatis matrimonii.

III.—An in causis nullitatis matrimonii promotor iustitiae et defensor vinculi habendi sint ut delegati vulgo *rappresentanti* Sacrae Congregationis de disciplina Sacramentorum, ita ut haec eorum partes moderari valeat.

Et quatenus negative:

IV.—An et quomodo eadem Sacra Congregatio in casu denuntiationis nullitatis matrimonii, de qua in canone 1971 § 2, sese ingerere possit in iis quae praecedunt accusationem nullitatis matrimonii.

Porro iidem Emi Patres ad proposita dubia responderunt:

Ad I. Negative.

Ad II. Sacrae Congregationi de disciplina Sacramentorum in causis nullitatis matrimonii competere:

a) ius dirimendi quaestiones de validitate matrimonii, quae ad eam deferantur, dummodo eaedem accuratiorem disquisitionem aut investigationem non exigant, ad normam canonis 249 § 3;

b) ius definiendi quaestiones de competentia iudicis ratione quasidomicilii iuxta Instructionem eiusdem Sacrae Congregationis diei 23 Decembris 1929;

c) iura, de quibus in Litteris circularibus ipsius Sacrae Congregationis diei 1 Iulii 1932, *de relatione causarum matrimonialium quotannis eidem Sacrae Congregationi mittenda;* necnon iura, de quibus in numeris IV et V Motu proprio *Qua cura* Pii Pp. XI diei 8 Decembris 1938, *de ordinandis tribunalibus ecclesiasticis Italiae pro causis nullitatis matrimonii decidendis.*

Ad III. Negative.

Ad IV. Negative, salvo, re adhuc integra, recursu adversus Ordinarii iudicium.

Quas responsiones Ssmus Dominus noster Pius Pp. XII in audientia diei 7 eiusdem mensis Iulii, subscripto Secretario concessa, benigne approbare et confirmare dignatus est.

Datum Romae, e Civitate Vaticana, die 8 mensis Iulii, anno 1940.

Card. M. Massimi, *Praeses.*

L. * S.

I. Bruno, *Secretarius.*

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

Prelate Auditor of the Sacred Roman Rota:

1 August, 1940: Monsignor Francis J. Brennan, of the Archdiocese of Philadelphia.

Consultor of the Pontifical Commission for Biblical Studies:

20 July: Very Reverend Charles H. Callan, O.P.

Prothonotaries Apostolic "ad instar participantium":

17 May: Monsignor Edward L. Buckey, of the Archdiocese of Baltimore and Washington.

5 June: Monsignors Joseph P. Donahue and Robert F. Keegan, of the Archdiocese of New York. Monsignor Arthur R. Freeman of the Diocese of Raleigh.

9 July: Monsignor Louis J. Reicher, of the Diocese of Galveston.

18 August: Monsignor George Giglinger of the Diocese of Davenport.

Domestic Prelates of His Holiness:

14 April: Monsignors Emory A. Tanos, John J. Davidson, Joseph M. Trapp and Stephen G. Kocis of the Diocese of Cleveland.

4 May: Monsignor Henry H. Buse, of the Archdiocese of Cincinnati. Monsignor Peter F. Huegel of the Diocese of Harrisburg.

17 May: Monsignor John R. Hackett of the Diocese of Lansing.

4 June: Monsignor Michael A. Irwin, of the Diocese of Raleigh.

5 June: Monsignor William A. Ruel, of the Diocese of Salt Lake.

28 June: Monsignor Edward Mungovan, of the Diocese of Fort Wayne.

Privy Chamberlains Supernumerary of His Holiness:

5 April: Monsignors Edward W. Smith, Joseph G. Mullen, Richard E. Brennan and Joseph F. Walsh of the Diocese of Cleveland.

11 April: Monsignor Charles I. Ryan, of the Archdiocese of Cincinnati.

24 May: Monsignor Dennis A. Lynch, of the Diocese of Raleigh.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE BIBLE.

The Bible is the hand-book of the preacher's trade. He cannot do without it. Therein is the story he is to tell, in words far better than he can ever hope to assemble. It is the word of God. That is nearly everything that need be said; anything else is merely amplification.

We are aware of this, of course, and yet God's rebuke to Israel is often directed towards us, " You have dug to yourself cisterns, and neglected the living water ". The writings of men are cisterns; the Bible is the living water. There is a vast difference between the stale tepid water of the cistern and the fresh, cool, sparkling water of the spring. St. Augustine says: " We express ourselves with more or less prudence and wisdom according to our progress in Holy Scripture." Fenelon, the perfect stylist, wrote: " I wish that all preachers would take their thoughts, their style, and their rhetorical figures from the Bible; that all the discourses might reveal its mind and spirit. Nothing else is to be required from eloquence, for it is the most perfect example."

St. Chrysostom spent two whole years learning the Gospels by heart. How often St. Jerome insists on the study of them for preachers! The homilies of Augustine, Ambrose, Gregory, Leo, are all simply commentaries on the Scriptures.

For one who has learned to love the sacred writings, time cannot alter nor custom stale their infinite variety and charm. Their frequent use gives to the most ordinary speaker a power and dignity far transcending his own mean talents. Our words are our own, and suffering from that inherent frailty often miss or fail their mark. The Scriptures, on the contrary are the word of God, and always reach their goal, penetrating even to the division of the body and spirit.

Leo XIII in the encyclical "Providentissimus Deus" wrote: "This is the special and most remarkable virtue of the Scriptures, arising from the divine breath of the Holy Spirit. This is what confers authority on the sacred orator, furnishes him with apostolic liberty of speech, and bestows on him a nervous and victorious eloquence."

And of those reckless preachers who use solely human knowledge and wisdom, speaking their own rather than God's word, the Pontiff said: "In fact, their discourse, however brilliant it be with flashes of genius, is necessarily feeble and cold, inasmuch as it lacks the fire of the word of God."

The Scriptures have a unique power to arouse the spirit, to frighten or console or encourage: they instruct clearly without waste of words, and command with authority. In them there is a simplicity, a vigor unlike any other written words. Their beauty is not garish, like much of the world's art, but more profound. The Scriptures are more quoted by the world than any other writings. Even their archaic expressions have elemental strength and charm. Men of the world love to use them, just as candles are burned in the homes of the rich, in this electric age, solely because of their intrinsic charm and the ancient culture for which they stand.

There are few things we can say about faith or morals that Jesus Christ has not said before us, and said better. The world waited a long while to have these lessons summed up and pictured in such apt language as the Gospel of Christ.

His Eminence Patrick Cardinal Hayes relates that after the first epochal radio broadcast of Pope Pius XI in 1931, a prominent non-Catholic was asked his opinion of the Pope's message. "My impression of the Holy Father's words," he answered, "with their spirit of kindliness, charity and compassion, is, that if God Himself deigned to address the world, that is the way He would have spoken." This tribute was considered of sufficient interest to be communicated to His Holiness. The reply from Rome was, "It is no wonder that the words of the broadcast sounded like a message direct from God, for a great part of it was a quotation of the words of Jesus Christ, and its message was the spirit of the Gospel. It was indeed the word of God."

The preacher will quote the Sacred Writings, first for the doctrine contained therein. This is his strongest testimony. Nothing proves his theme better than Jesus' own words: nothing gives sanction to his preaching greater than inspired writings. He will also use the inspired word as a source of illustration when teaching a lesson or pointing a moral. Among the entire choice of illustrations, those of history, from nature, from life and personal experience, and scriptural, nothing equals stories and examples from the Bible. They have the advantage in that they are highly spiritual, and secondly, they are classic standard references having a character, force and appeal other examples cannot command.

The stories, such as the Parables of the Prodigal and of the Wise and Foolish Virgins, stimulate interest. The aphorisms or short striking summaries of Christ's lessons ring in the ears of the listeners long after the precise thread of the argument is forgotten. It would be folly not to seize upon these stories and epigrams.

Texts like, " I am the way, and the truth, and the life ".—John 14: 6;

" Come to me all you that labor and are burdened! "—Matt. 11: 28;

" He that humbleth himself shall be exalted."—Luke 18: 14, and hundreds of others, cry out for development.

In the Old Testament, the stories of Ruth, Tobias, of Naaman, the leper, for simple exquisite charm are excelled only by St. Luke's account of the Nativity. Doctor Johnson, writes Cardinal Gibbons, told the story of Ruth to literary friends in London, they were charmed with the Hebraic idyl and begged to know the name of the author. The author, he told them, lived over twenty-five hundred years ago and the tale was the biblical story of Ruth. The superb oratory and imagery of Isaias and Ezechial, and Jeremias form the bases of many poems, plays and oratorios, such as Handel's Messiah. The story of Joseph is called the greatest story ever told. It lies in that greatest of Old Testament books, Genesis, wherein are found the record of Creation and the beginnings of our race.

But it is of course the New Testament that holds our greatest treasure. Peter and Paul live again herein; the beloved Disciple speaks to us; God in person addresses us therefrom using our

own human language. Therein are told the truths of salvation in words " that bow the head and break the heart with their beauty ",—Christ's parables, His analogies, illustrations and lessons.

It is a secondary consideration, no doubt, but the Bible is unexcelled literature. Renan in admiration of St. Luke's pure classical Greek, called his Gospel the most beautiful book ever written. It is the Gospel of Mercy. There is a virility and strength in St. Matthew, the Gospel of Power. Few if any documents are more sublime or consoling than St. John's Gospel of the Divinity of Christ. St. Mark has been called the best journalist of the Apostles. St. Matthew took twenty-eight chapters to tell the story; St. Luke twenty-four, St. John twenty-one, but St. Mark covered all the details vividly in sixteen chapters and put a miracle in every chapter. Mark, who was St. Peter's reporter, put action and color in his sentences. While the other Evangelists pushed hurriedly on, Mark stopped to describe the color of the scene. When the other Apostles say the skies " open ", Mark says they were " rent asunder ". Luke said Jesus' name " went abroad "; Mark said it was " blazed abroad ".

It would be absurd to say all that is necessary in preaching is to quote the Scriptures. Scripture can be misused, misquoted, incorrectly interpreted, and can be used too often. The warning of all the great Doctors of Scripture remind the student that the Scriptures are profound writings, " which the unlearned and unstable wrest ", as says St. Peter, " to their own destruction ".

St. Jerome, in his letter to Paulinus on the study of the Bible, refers to the fatal facility with which many try to expound it. " It is generally admitted ", he says " that only a doctor should practice medicine, and only a carpenter build a house. The art of searching the Scriptures is the only one that everybody is sure he possesses."

The preacher will find in both Old and New Testaments a deep and impressive spirit. It is the spirit of the Lord. It moves majestically through the Scriptures and all the teachings of the Church. It is found in his devotions, in her liturgy, and is exemplified in her music and architecture. It may be described as unworldliness, holiness, or godliness. Whatever its

name, it is the love of God exiled in a world whose hope and loves are different than hers, and whose prince is evil. It is the song and labor of the Babylonian captivity, the "super flumina Babylonis" of the pilgrims on journey, far from home; the solemn, but cheerful Pilgrims' Chorus. Her church buildings are beautiful and correct, her teachings deep and erudite, her devotions attractive and interesting, and her saints are lovely. But they are all stamped with a spirit quite her own. It is this spirit with which the preacher must inform his sermon, and nowhere will he acquire it better than in the reading of the Sacred Writings. "Attend unto reading and to doctrine and to exhortation", says St. Paul. "Love the Scriptures", St. Jerome told Nepontian. Bossuet rarely left them out of his hands; Newman read them constantly.

Pope Leo XIII said there never was a great preacher who did not love and study the Scriptures assiduously.

JOHN CASS.

Long Beach, New York.

CIVIL AUTHORITY AND PROSTITUTION.

Qu. St. Augustine and St. Thomas Aquin (II-III. Q. 10, art. 11) taught that public prostitution (meretricium) could be tolerated by the public authority in order to prevent greater evils in the community. In view of what appears to be generally accepted today, that public and licensed prostitution does not lessen sex evils and does not promote public health, what is to be said of the validity of their teaching now? Is there a valid reason why their teaching might be reduced to practice to-day?

If prostitution may be tolerated for serious reasons and with certain safeguards, why may not public birth control clinics be tolerated for the same reasons? Would it not be better to bring contraception into the open so that those who practice it would be publicly known; and would not expert supervision help to lessen the evils attached to contraceptive practices, e. g. the danger of abortion from the use of harmful and inefficacious remedies?

Resp. It is true that Saint Thomas and Saint Augustine taught that the civil authorities could tolerate houses of prostitution in order to prevent graver evils such as violence and sins against nature. There is good reason for rejecting this

opinion today, as the questioner contends, not because it is theoretically incorrect but rather because such toleration is no longer conducive to the purpose intended. Instead of preventing graver evils today it rather fosters them. The number of young girls living in these institutions is multiplied, some of them enticed against their will. It leads to disrespect for parents on the part of young people, to a dissipation of wealth, neglect of studies, disease, infirmity, sterility and a disregard for the sacred institution of matrimony. The fact that under this toleration such disorder is confined to certain inferior sections of our large cities is hardly sufficient to justify it even if it were actually true. The spread of disease would not be a convincing argument, if it were impeded by severe examination and control, but even under the most rigid regulations the other objections would still be valid. The United States Government is not particularly impressed by the contrary arguments, if the regulations regarding military camps during the last war can be taken as a criterion.

Even if the older theory regarding houses of prostitution were still admitted, its application to birth control clinics would hardly be justified. First of all since the evil of contraception is much greater than simple fornication, graver reasons still would be required for permitting such clinics. While not all the arguments referred to above are applicable to this case, nevertheless, it seems that this important consideration should be added, namely the effect of such institutions on married people. Those who frequent and who occupy houses of prostitution are often not married. Birth control on the other hand is more inclusive. It leads frequently to divorce, infidelity and other harmful effects on family life.

I believe however that the moral arguments are not so convincing today as those derived from the social and economic order. The overthrow of France has brought about an awakening that all the moral and religious arguments had failed to achieve. It would not be surprising then to see a stricter attitude on the part of public authority towards these clinics in the future.

QUESTIONS OF WAR.

Qu. We would appreciate the opinion of your consultant on moral theology regarding the following: Is Hitler's war justified? Are Catholics justified in fighting for Hitler? Are Hitler and Mussolini in good standing in the Catholic Church? Why no pronoucement to contrary? Is not the bombing of cities and the slaughter of innocent people murder? If Hitler can bomb Catholic churches in London why cannot the English bomb churches in Rome, etc.?

Resp. There seems to be no possibility that a war can be objectively just on both sides. This conclusion however must be limited to the totality of issues involved. It is quite possible, indeed it is very true, that some of the contentions of each of the warring nations are just. It is unlikely that justice is entirely on one side. On the other hand, it is quite possible that both nations may subjectively consider their cause to be just. In practice it is often difficult to determine whether objective justice is to be found on one side or the other.

Let us suppose for the sake of argument that Hitler's position is objectively unjust, a supposition that all are not ready to admit. It does not follow that he must of necessity regard it so himself. Probably he is giving very little attention to this phase of the matter. It is easy to understand, however, how the German people may readily be convinced of the justice of their demands and of their efforts to secure them. The spirit of patriotism can easily degenerate into a disordered nationalism, a vice from which we are not altogether free. The government controlled press, radio, and other opinion-forming agencies which exist in many European countries are more conducive to the spirit of nationalism than to objective truth. One can readily see, then, how objective and subjective justice can be at variance. Since the individual conscience is the proximate norm of morality, it seems an exaggeration to say that German Catholics are not justified in fighting for Hitler.

The status of Hitler and Mussolini in the Catholic Church is an incidental question. King George VI has no standing whatever. The point is that many Germans and Italians are in good standing.

I do not know why there has been no pronouncement on the part of Ecclesiastical authorities on this matter. Doubt-

less if the Holy See began issuing personal condemnations of all injustices many people besides the natives of Germany and Italy would have to seek cover. In passing, it might be remarked that in the minds of some the Holy See is always wrong. It is looked upon as intolerant when it does find it necessary to act, and as derelict in its duty when it does not see fit to do so.

Direct killing of women and children would obviously be murder. The unintentional killing of these non-combatants is the classical example of the " voluntary in cause " found in the works of nearly every moralist. If there is a sufficient reason for bombing, the resultant deaths of women and children could be permitted. The bombing of military objectives may hasten the end of the war.

It is hard to see how the destruction of Catholic Churches can be of military advantage. To bomb them directly would be illicit. If Hitler does this it would not justify the British in doing likewise. Two wrongs do not make a right.

INDULGENCES: GAINED AND LOST.

To the Editor, THE ECCLESIASTICAL REVIEW.

How easy it is to be mistaken in matters concerning indulgences, came home to the writer with special force on All Souls' Day, when two Catholic papers he read, incorrectly stated conditions for gaining the *toties quoties* indulgences of the day. In one paper it was said that the indulgences could be gained by making the Visits, commencing at noon on 31 October and ending at sunset on 1 November; or, if one wished, the Visits could be made, commencing at noon 1 November and ending at sunset on 2 November. It was not stated that confession and Communion were required. Before the New Code went into effect (19 May, 1918) the " day " in reference to the gaining of indulgences coincided almost with the liturgical day; it meant from first Vespers to sunset of the feast. According to the Code, however, " day " means from noon of the preceding day until midnight of the day appointed for the indulgence (Canon 923).

That it is almost impossible to be " absolutely up to date " in matters respecting indulgences, will be evident from the fact that the new " Preces et Pia Opera Indulgentiis Ditata " of

1938 can no longer be followed as a guide, for example the indulgence of All Souls' Day. According to it, the indulgence is restricted to the one "day,"—All Souls'. According to a decree of the Sacred Penitentiary (A.A.S. 1939, p. 23), the prescribed visits may be transferred to the following Sunday. The individual has the choice of making the visits on the day itself or on the following Sunday; not on both. As has already been explained, one has a week's time to comply with the conditions of confession and Communion.

It may be well to emphasize that, when several conditions must be fulfilled to gain an indulgence, it is sufficient that one be in the state of grace when he performs the final condition. Consequently, a person in mortal sin might make as many visits as he chooses on 2 November, then if he goes to confession and Communion within a week, he will gain the corresponding number of plenary indulgences. A person in mortal sin might say the Rosary every day for a week before the Blessed Sacrament; when the week is up, if he goes to confession and Communion he will gain the seven plenary indulgences. It would be very beneficial if the people were aware of this generosity which the Church shows in the granting of indulgences.

FRANCIS J. MUTCH.

Kokomo, Indiana.

CORRECT DISPLAY OF THE NATIONAL EMBLEM.

Qu. I read with interest the response in the September issue regarding the display of the American flag in church. We display the flag on our schools, our boys' club carries the colors in parades, and it is used on patriotic occasions. I do not think it would be inappropriate to mention the laws that govern the proper display of our national emblem.

Resp. Apparently no law has ever been enacted regarding the correct manner of displaying the flag of the United States. On 14 June, 1923, however, a National Flag Conference was held at Washington which was attended by representatives of patriotic and civic organizations, and the Army and Navy. What is known as the Flag Code was adopted. While it is unofficial, its regulations regarding the display of the flag are generally recognized as correct. The following regulations from the Code may be interesting to pastors and heads of institutions.

In the open the flag should be displayed only from sunrise to sunset, or between such hours as may be designated by proper authority. For example, in some states schools are required to display the flag while school is in session. Military custom requires that the flag be hoisted briskly and lowered slowly, and not allowed to touch the ground. The national ensign should always be flown at the peak. Society banners, state flags, pennants, etc. on the same halyard are always below it. The one exception is the church flag which is flown over the United States flag during church services. International usage forbids the display of a flag of one nation above that of another in time of peace. When flags of two or more nations are displayed they should be approximately the same size and flown from separate staffs of the same height. In such cases the American flag should be on the right of the line, that is, on the observer's left. When displayed from crossed staffs with another flag, the national ensign should be on the observer's left and its staff should be in front of the staff of the other flag.

The national ensign should never be used for drapings, festoons, rosettes, or similar decorations. Bunting should be used for such purposes. When not flown from a staff, the flag should be displayed flat, whether indoors or out. When displayed either horizontally or vertically against a wall, or in a window, the union should be uppermost and to the flag's own right—that is to the observer's left. When displayed over the middle of the street, the flag should be hung vertically with the union to the north or east. The flag should never be used to cover a statue in an unveiling ceremony. If used in connection with an unveiling, e.g. in front of the veiled statue, the flag should be carried aloft, not allowed to drop to the ground. It should never be used to drape a speaker's platform or rostrum. When used to cover a casket, the flag should be placed so that the union is at the head and over the left shoulder. The flag is never lowered into the grave nor allowed to touch the ground. It should also be removed for the absolution of the body.

When carried in a parade with other flags the United States flag is carried on the marching right. If there is a line of other flags, it may be carried in front of the center of that line. If a parade is held after sunset, the national banner should be

furled and cased. State, municipal and organization flags may be carried in the usual manner.

Display only a flag that is whole and clean. A battle flag may be torn and tattered, and command respect. A torn flag displayed on a school or other building, however, is a reflection on the good taste if not the patriotism of the one in charge.

A PRAYER FOR PEACE TO THE PRINCE OF PEACE.

The Vicar of the Prince of Peace has made another appeal to pray for peace. On 24 November all Catholics petitioned the Prince of Peace for a speedy return of peace. Prayer united with a penitential spirit, said the Holy Father, is the only salvation of the world.

Not so long ago there appeared a little card. On the front is the picture of Christ the King with the title "King and Center of All Hearts." Below this is the aspiration: "Jesus, King and Center of all hearts, through the coming of Thy Kingdom grant us peace." On the reverse is a short consecration to Christ the Primate of all creation. Then follow three more aspirations for peace; one to the Eucharistic Heart of Jesus, one to the Immaculate Queen of Peace, and one to the Sacred Heart.

This seems to be a very timely set of prayers; just the thing we need to carry out the Holy Father's wish to speed up the return of peace. The consecration can be made every morning; the aspirations can be whispered all day long to the Prince of Peace.

I should like to recommend especially the beautiful and privileged act of consecration. It has been approved by three Pontiffs and now enjoys the privilege of a plenary indulgence that can be gained once a day. Its interesting origin will help one to appreciate it all the more.

I.

In December 1935 a Franciscan Friar, Father Chrysostom, died a humble and holy death in France. He had lived his life of more than eighty years in austerity, prayer and penance. Moreover, like his Founder, he was a "herald of the great King." He devoted his entire priestly life to promote and defend the

absolute supremacy of Christ over all creation. For nearly half a century he was busy with his pen, expounding and defending the sovereign and absolute rights of Christ, and used every means that his industrious mind would suggest to make the royal rights of Christ better known and loved. Through his influence the Association of the Kingdom of the Sacred Heart was established in 1903 at Arras, France. The members of this association recited daily the following little prayer composed by Father Chrysostom.

> O Christ Jesus, I acknowledge Thee as universal King. All that has been made has been created for Thee. Exercise over me all Thy rights. I renew my baptismal promises in renouncing Satan and all his pomps and works. And I promise to live as a good Christian.

Members also pledged themselves to work for the promotion of the Kingdom of the Sacred Heart, especially by living a model Christian life. The prayer spread rapidly to all the associations devoted to the Sacred Heart, and after a time the following words were added: " Divine Heart of Jesus, I offer Thee my humble actions that all hearts may recognize Thy Sacred Royalty."

A new impetus was given to the spread of the prayer when Father Chrysostom was granted a private audience with Pope Pius X in February 1904. He requested the Holy Father to place an indulgence on the prayer and thus aid in its diffusion. Having read the prayer with profound attention, the Holy Father answered: " Have confidence, it is not certain, but it is probable that your request will be granted. I must first reflect and pray and ask advice." While awaiting the Holy Father's answer, he obtained permission from the Grand Master of the Sacred Palace to print the prayer and recite it in family circles. Father Chrysostom then set himself with added zeal to propagate the devotion. Archbishops came to his aid by enriching the prayer with a partial indulgence, and with their coöperation some 20,000 religious were using the prayer to consecrate themselves to Christ the King. They also offered up the merits of one day each week for the extension of Christ's Kingdom throughout the universe.

In August, 1906 Father Chrysostom informed the Pope, through the Archbishop of Tours, of the marvellous growth

of the devotion to Christ the King through the use of this prayer. The Holy Father then blessed the efforts of all who coöperated, and granted a partial indulgence of 300 days to all who would recite the prayer. This indulgence was more than an approval; it was a direct invitation to all Catholics to devote themselves to Christ the Primate of all creation. From that day the diffusion of the prayer was immense. Some 600,000 leaflets were distributed in France. Through Bishop Wittner it crossed the ocean to China. It was recited in all his churches in 1907, and in 1916, nine years before the institution of the feast, this Bishop dedicated a church to Christ the King.

While the world war was waging Father Chrysostom again had the privilege of a private audience with the Pope. Benedict XV renewed the former indulgence on the prayer, and gave permission for public recital in churches. He also gave Father Chrysostom every encouragement. In February, 1923 Pope Pius XI admitted Father Chrysostom to a third private papal audience. This request for a plenary indulgence on the prayer was granted after the prayer had been slightly modified and enlarged. This formula is now printed in the official collection of indulgenced prayers. A year later the petition for instituting the feast of Christ the King was circulated. To the joy of the whole Catholic world, the Vicar of Christ instituted the feast of Christ the King in December 1925, that all men might publicly acknowledge the royal rights of Christ. Father Chrysostom's little prayer is a nice summary of the Papal encyclical for the feast of the King of Kings. Following is the latest English dress of this beautiful and privileged prayer.

O Christ Jesus, I salute Thee King of heaven and earth. All things created were made for Thee. Rule over me with Thy full right.

Therefore, I renew my promise made at Baptism: I renounce Satan with all his works and pomps; I promise to live as a model Christian. Above all, I pledge myself to promote, as far as I am able, the triumph of the rights of God and of Thy Church.

Divine Heart of Jesus, I offer Thee my humble actions that all hearts may recognize Thy Sacred Royalty, that thus the reign of Thy peace be established throughout the universe. Amen.

II.

What a wealth of thought is contained in this short consecration to the King of kings! "O Christ Jesus, I salute Thee King of heaven and earth." By these words I acknowledge that the word Incarnate, is the absolute Sovereign of all things created, of heaven and earth, of the entire universe. I pledge my allegiance to Him from whose sway no creature is exempt. For He rules all men; not only Catholics, but all men, are subject to His rule by the inborn right of His personal union with the Godhead, and also by the right of conquest on the Cross when he redeemed all men from the power of Satan. His dominion extends from the tiniest creature on earth to the highest angel in heaven. The universal Kingship of Christ was a favorite theme of the royal psalmist: "The Lord hath said to me: . . . Ask of me and I will give thee the Gentiles for thy inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2). "Thou has subjected all things under his feet" (Ps. 8). "And he shall rule from sea to sea, and from the river unto the ends of the earth . . . And all kings shall adore him: all nations shall serve him . . . And in him shall all the tribes of the earth be blessed: all nations shall magnify him" (Ps. 71). Christ Himself proclaimed the fulfilment of these prophecies in these words: "All power is given to me in heaven and in earth." That Christ is universal King was clearly explained by Popes Leo XIII *(Annum sacrum)* and Pius XI *(Quas primas)*.

"All things created were made for Thee." This sentence is not a mere repetition of the foregoing. Christ has dominion over all creation; but over and above that, all creatures were made for His glory: They were made to praise and honor Christ. That is the primary reason for their existing at all. And note well, the prayer is speaking of Christ the God Man. St. Paul expressed this same truth when he wrote to the Corinthians (II, 3, 22-23): "For all things are yours, . . . And you are Christ's and Christ is God's." To restrict the words "All things created" to the time after the Incarnation is not doing justice to them. In their full meaning they tell us that absolutely everything created, the very first thing created, from the first moment of its existence, was made to give glory to

Christ. The first bright rays of the sun shone for the glory of the Son of God who would in due time become part of His creation; the Angels ever chanted their hymns of praise, and paid homage to their King; already in the garden of Eden man began to sing the praises of Him whose " delight was to be with the children of men." Let all creation, then, group itself around its King, as the planets and stars around the sun, and chant the Canticle of the Son.

Now, by an inevitable process of reasoning Christ the God Man was the first object of God's wisdom and love in creating the universe. Christ had to be present in the mind of God before all other creatures or else God could not have intended all creatures to be created for Christ's glory. Therefore, Christ was predestined to be the " Firstborn of every creature." And consequently, this Masterpiece of divine wisdom and love and power was not occasioned by the sin of Adam. That is the doctrine contained in the concise statement: " All things created were made for Thee." Christ is King of all creation, He is also my King. All creatures were made for His glory. I, too, must live to give glory to Christ. Consequently, I must permit Him to " rule over me with His full right." I must submit myself completely and unreservedly to His gentle rule. He must rule over my mind by His salutary teachings, which I will accept entirely. He must rule over my heart by His sweet law of love, which I promise to observe in its smallest details. He must rule over my whole life by His shining example, which will be my ideal for all my actions. Again, He must rule over my life by His life-giving Sacraments, especially by a frequent reception of Holy Communion, the reception of Life Itself.

I, on my part, " renew my promise made at Baptism: I renounce Satan with all his works and pomps." The chief enemy of Christ and His Kingdom is Satan. He tried to frustrate Christ's Kingdom from the very beginning. He has tried it ever since by ensnaring the members of Christ's Kingdom. For that reason, when I was made a soldier in Christ's Kingdom by Baptism, I promised to wage a constant war again Satan. As a loyal knight of Christ I now renew that promise. I will have nothing to do with Satan and his followers. Moreover, " I promise to live as a model Christian." I will be loyal and

generous in the service of my King. In this way I shall not only secure my peace and happiness, but I can draw many souls into Christ's Kingdom by my example.

" Above all, I pledge myself to promote, as far as I am able, the triumph of the rights of God and of Thy Church." Besides being an apostle by good example, I will spare neither time nor means to make others know and respect the rights of their King, which are also the rights of God and of the Church. I will do all in my power to help others appreciate the grandeur and glory of Christ, " in whom are hid all the treasures of wisdom and knowledge." I will labor untiringly that the Church may enjoy full liberty and independence in her ministry of teaching, of ruling, and of guiding souls to eternal happiness through temporal spiritual peace and happiness. Thus a glorious victory will be ensured for the Church, for Christ, for God.

" Divine Heart of Jesus, I offer Thee my humble actions that all hearts may recognize Thy Sacred Royalty, that thus the reign of Thy peace be established throughout the universe." One thing I can always do to spread Christ's Kingdom is to offer all my actions to Him. Whether I am working in an office or in a home, in a mine or in a field, or whether I am suffering on a bed of pain, I can always offer all my actions to Christ, and He will apply the merits to others that they may come to the knowledge and love of His sacred Kingship. When all hearts acknowledge the Royalty of Christ, then peace can be hoped for. The Vicar of Christ, Pius XII, wrote in his first encyclical last year: " In the recognition of the royal prerogatives of Christ and in the return of individuals and of society to the law of His truth and of His love lies the only way to salvation." That is a refrain of what Pope Pius X and Pope Pius XI had already insisted upon so frequently.

Peace means tranquility of order. When the lives of men, all the powers of their soul, are well-ordered in relation to God and to men, there is peace. This, however, is possible only if men will again regulate their lives according to the law of justice and love which Christ taught by His example and preaching, and which the Vicars of Christ have ever held before men as the only hope of establishing peace. Lack of peace in the world today is due to a lack of Christ's justice and

of His charity among men. Rulers of nations as well as subjects, society as well as individuals, must live by justice and charity if there is to be peace.

The whole world is again solemnizing the adorable mystery of the coming of the Prince of peace. Would it not be a pleasing act of homage to this Prince, if the above short but privileged Consecration were explained to the people and if they were encouraged to consecrate themselves to Christ by reciting it daily, after Holy Communion if possible? Such a program of action for peace would be immensely pleasing to the supreme Shepherd of Christendom.

DOMINIC UNGER.

Washington, D. C.

MOBILIZING OUR LAITY.

The Challenge of the Confraternity.

The great white harvest of seventy million human beings, untouched by religion, stretches round about us on every side in America today. Not since Christ spoke by Jacob's Well near Sichar in Samaria to the apostles and disciples, calling their attention to the harvest that was waiting for reapers to gather into the eternal granary, has such a harvest awaited us as is to be found in America today.

Standing by Jacob's Well, Christ saw the throngs of Samaritans coming across the fields toward Him. Turning towards his apostles and disciples, He addressed to them these striking words: "Do not you say, there are four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries: for they are white already to the harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life everlasting." [1]

As Christ looks down from the hid battlements of eternity upon the American scene today, He is speaking to us, not less truly than He spoke to the apostles and disciples, the command to lift up our eyes and see the vast white harvest of human souls that is waiting to be gathered for God and for His Church.

Unlike many of the countries of the Old World where the Church lacks the freedom to preach her message from the house-

[1] John 4: 35.

tops and to carry it into the highways and byways, here in America we enjoy complete freedom of speech and of worship. Nothing, therefore, but lack of vision and of zeal can prevent us from carrying the Gospel of the Divine Master to the millions of our fellow citizens who are perishing for lack of knowledge of Christ and of those divine truths which have in them the power to heal our wounded world.

The Challenge

The great challenge, therefore, which the Confraternity of Christian Doctrine presents to the Catholics of America is to penetrate the vast millions of the unchurched masses of our land with the leaven of Catholic truth and practice. It is the challenge which Jesus Christ flings to us today from His eternal throne. It is the challenge relayed to us by our Holy Father, Pope Pius XII. It is the challenge which our Bishops, the successors of the apostles, are presenting to us and our fellow Catholics throughout the length and breadth of our land today.

To accept that challenge, we must gird ourselves for action on a scale hitherto undreamed of. Instead of envisaging the propagation of the Faith as a task resting only on the shoulders of our clergy and our sisterhoods, we must come to realize that every follower of Christ, layman as well as priest, has a divinely appointed obligation to participate actively in the spreading of the Gospel of Jesus Christ.

Christ's words are addressed not only to the apostles but to the disciples as well. In that term are included all the followers of Christ. The first step, therefore, in translating Christ's command into action, is to carry to every lay Catholic in America a vivid and flaming realization of the truth, that he has a divinely appointed obligation binding in conscience to spread the Gospel of Christ and to fish diligently in the mighty deep until his net is bursting with a copious draught of the souls for whom Christ died.

Why are we winning at the present time but a meager thirty-five thousand converts each year? Why this bare trickle when we should have a vast Niagara of souls streaming into our fold? Is it not because our twenty-one million Catholics are scarcely lifting a finger to spread the Gospel of Christ or to win souls for Him? They are well-intentioned, loyal and faithful to

their spiritual leaders. The hour has arrived, however, when their passive participation in religious devotions must be supplemented by their active apostolate in spreading the Gospel of Christ, in winning converts, in street preaching, in study clubs, in Legions of Mary to reclaim the strayed members of our flock, and to launch a nation-wide crusade for carrying the knowledge and the love of God into every home in America.

Here, then, is a challenge, and a divine challenge, to the Catholics of America. The Confraternity of Christian Doctrine, organized at the express wish of the Holy Father, is the great instrument for the translation of that challenging opportunity into effective action and fulfillment. The greatest weakness of the Church in America has been the failure to harness the good will, the enthusiasm and the zeal of twenty-one million Catholics to some practical machinery whereby their enormous power might reap a vast and mighty harvest. The National Confraternity of Christian Doctrine offers means for such harnessing.

The torrent of water falling over Boulder Dam would dissipate its energies in futile waves and ephemeral foam and accomplish nothing, if it were not harnessed to the machinery which supplies uncounted thousands of homes and factories with power and light and heat. For too many years we have allowed the great torrent of the good will, the enthusiasm and the latent zeal of twenty-one million Catholics to pour idly over the dam and waste itself in the froth and foam of mere talk because it was harnessed to no practical machinery to translate the power into action. A clarion call is sounded today to the twenty-one million Catholics of America to take their places in the mighty army of the Confraternity of Christian Doctrine as captains or as privates to assist in the mighty crusade of winning America for Christ.

Means of Achieving Goal.

What are some of the means by which the Confraternity will achieve this mighty goal? They are numerous and they must be adapted to the changing times in which we live. To us, apostles and disciples, Christ uttered the great command: "Going therefore, teach ye all nations; . . . teaching them to observe

all things whatsoever I have commanded you."[2] This command is of unchanging validity. Its fulfillment must be secured, however, by means which are adapted to our day and to the intellectual and spiritual climate of our land.

The first great means is through the organization of study clubs in every parish and out-mission in America. We can only teach Christ and His doctrines if we know Christ and understand His Gospel of Divine truth. Through a system of public education which leaves God and His religion out of the curriculum, our nation is fast becoming a pagan nation. The ignorance of the Christian religion among the masses of the American people is appalling. That ignorance prevails not only among the people with a grade school or high school education, but it also prevails among those of university education.

In a ministry of twenty-three years spent on the campus of one of the largest universities of our land, I never ceased to be appalled at the ignorance I encountered among the students concerning the most elementary truths of the Christian faith. Let me give two brief illustrations. In a class in English Literature, the professor sought to test the knowledge of his students concerning the Bible. He asked a number of simple questions. "What do we mean by a canticle?" was one of them. Among the replies was the following gem: "A canticle is a fowl of the male species." "What are the Epistles?" was another question. "I am not quite sure what the Epistles are," wrote one student, "but judging from the name, I would take them to be the wives of the apostles."

These were not from freshmen, but were from seniors who were hoping next year to be teachers in our high schools. Truly the youth of America know more about Mickey Mouse and Donald Duck than they do about Jesus Christ and the religion which He founded. If the blind lead the blind, will not both fall into the ditch?

The Confraternity of Christian Doctrine must carry the knowledge of Christ and His teachings to the more than two million Catholic children outside of our parochial schools and to the hundreds of thousands in public high schools, normal schools and universities. In addition, it must carry a deeper

[2] Matthew 28: 19 and 20.

knowledge of Christ and the credentials and philosophy of the Catholic religion to all the adult members of the Faith. This is the basic, primary and indispensable obligation that rests upon us before we can effectively carry the Gospel of Christ to those outside the household of the Faith. There must be, of course, the personal sanctification of the members of the Faith and their enlightment in the teachings of Christ before they can be flaming torches to dissipate the darkness that envelopes us on every side.

Winning Converts

After insisting upon the importance of a deeper knowledge of our faith, it is necessary to point out that we, priests and people, must carry that knowledge to those who are without, in the darkness. We must go out into the highways and byways and proclaim from street corner and housetop the sweet Gospel of Jesus Christ. We must show that it has the healing oils to cure the ills of the world. We must organize our vast millions of laity so that each adult will feel himself a slacker if he does not each year win at least one soul for Christ. We are surrounded in every city, town and hamlet in America with those who have no active religious affiliation. They are hungry for the truth. They are waiting for someone to come to them with the truths of Christ.

If we pull the veil from our eyes and shake the apathy from our feet, we will find it an easy task to win each year a half-dozen converts for Christ. If we could get this realization into the minds of our twenty-one million Catholics, we could win the seventy million churchless peoples for Christ and His Church in the span of a few brief years. Here is the great crusade which needs to be launched vigorously and actively in every parish and outmission in America. It is a crusade greater than that which Peter the Hermit preached in firing the enthusiasm of the peoples of Christendom for the winning of the Holy Sepulcher from the hands of the Saracens. It is a crusade not for lands or shrines or places, but for immortal souls for whom Christ died.

Crusade for God.

While at Oxford, the writer spoke with Archbishop Godfrey, the Apostolic Delegate to Great Britain, about the work of the League for God in that country. It is a glorious story. It is the story of a valiant band of devoted laymen and women who carry to the homes of the people of England, literature explaining the existence of God and His claims upon mankind. With a prayer on their lips and a leaflet in their hand, they ring the doorbell of the stranger to hand him, in a kind and gracious manner, this little bit of leaven. Through rain and hail and the raw wintry winds they go upon their self-appointed rounds. Already they have made many inroads for Christ into the forces of indifferentism and irreligion resting so heavily upon the masses of the people.

We, too, have our Crusade for God. Devoted thousands are sending, with a prayer, a copy of the month-end edition of *Our Sunday Visitor* into the homes of thousands of churchless people. That is a crusade which merits the help of every adult Catholic in America. If we could place a copy of this splendid national weekly with its popular and kindly exposition of Christian doctrine into the homes of every non-Catholic in America, we would win tens of thousands through that means alone. Let us organize to enlarge the number of these Crusaders For God until their number is co-terminous with the Catholic population of America.

The Legion of Mary is rendering a magnificent service in mobilizing our Catholic laity to look up the fallen-aways in our flock. The number of these is enormous. While no exact statistics are available, every person who has studied the problem carefully, has agreed that they will run into many millions. Let us increase the chapters of the Legion of Mary until all our laity are mobilized in this Christ-like work of searching for the lost sheep and continuing that search until they are found.

If cards were passed out to every person at Mass in all the churches of our land on a certain Sunday, and each person were asked to write out the name or names of fallen-away Catholic of his or her acquaintance, we would have the names of millions of fallen-aways. They are but waiting for priest or lay apostle to bring them back to the fold of Peter from which they have unfortunately strayed.

In more than a year recently spent in Britain, the writer saw no spectacle which moved him more than the spectacle of Catholic Evidence Guild workers. Laymen and women standing on a soap box in Hyde Park and on street corners in London and in the other large cities of England, were explaining in simple but appealing language to motley crowds, the teachings of Christ and of His Church. Withstanding the interruptions of hecklers, answering the questions of all with kindliness, consideration and ability, they presented a vivid picture of what might be accomplished on a large scale in America if our laity were organized to carry on this work in every city, town, and hamlet in America. There were tears in the eyes of my companion, and my own eyes were moist, as we stood in a crowd of several hundred and listened to a young man show how Christ founded not a multitude of Churches but one Church and that is the Holy, Catholic, Apostolic Church, which alone traces its exstence back to Christ Himself.

These, then, are some of the means by which we Catholics, priest and people, can win the vast harvest of seventy millions of churchless people in America for Christ and for His Church. The day has passed, as Archbishop Cantwell has aptly observed, when the layman can regard his job as finished when he simply takes his seat in Peter's bark, pays his fare, and allows the priests to do all the rowing. He, too, must lend a hand at the oars. He, too, must through his strength, energy and resourcefulness help to bring Peter's bark into the port with its vast cargo of souls. He, too, must realize that he has a divinely appointed task of bringing the knowledge and the love of God into the homes of the millions to whom God is now a stranger. When we get this vision into the minds of our twenty-one million Catholics, when we enkindle them with a burning zeal to translate that vision into action, it will not be long until we shall have won the great white harvest of seventy millions of our churchless fellow citizens for Christ and for His Church in America.

JOHN A. O'BRIEN.

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DISTRIBUTING HOLY COMMUNION DURING FORTY HOURS' DEVOTION.

Qu. The Mass " Pro pace " on the second day of the Forty Hours' Devotion is to be celebrated at an altar other than the altar of exposition if possible. It is forbidden to keep the Blessed Sacrament on that altar. It is likewise forbidden for a priest to leave the altar at which he is celebrating Mass and go to another altar to give Holy Communion. The people are supposed to go to Communion during Mass and the priest is supposed to urge daily Communion. To me it seems that the rubrics have a lone priest in a parish cornered during the Mass, " Pro pace ". What is to be done?

Resp. In the " Manual of the Forty Hours Adoration ", published by the ECCLESIASTICAL REVIEW, one reads that from the time of Clement VIII (1592) who provided that the Blessed Sacrament should be exposed for public adoration on the altars of certain churches in Rome, succeeding Pontiffs issued various rules and directions for this devotion, which were collected by order of Clement XI (1705) and these received the name of the " Instructio Clementina ". This instruction has the force of law in the City of Rome; outside of Rome only a directive force.

It belongs to the Ordinary to decide whether the Instruction is to be followed in whole or in part; but it is highly praiseworthy to follow it in detail wherever local circumstances and diocesan laws permit. In Paragraph XIV, page 50, in the official Commentary on this Clementine Instruction, published by the Sacred Congregation of Rites, this question of the Mass " Pro pace " and the reservation of the Blessed Sacrament for the purpose of Communion is treated. It is the mind of the Church that the altar of Exposition be given over entirely to the adoration by the faithful. Hence, the saying of private Masses, the distribution of Communion, etc., at this altar would undoubtedly be a distraction and not in keeping with the purpose of the devotion. Consequently, the Mass " Pro pace ", which is supposed to be a solemn Mass, should be celebrated elsewhere.

It is also the mind of the Church, that during this Adoration, the people be given every opportunity possible to receive our Lord in the Eucharist. Thus, it is directed that the Blessed

Sacrament be reserved in a tabernacle on an altar where It can be distributed at all times. In this particular devotion, the Church is viewing three separate actions: the adoration of the Host by the faithful; the reception of Holy Communion by as many of the faithful as possible; the celebration of a Mass for peace, since the devotion had its genesis around the question of peace. Logically, the church localizes each action in a separate portion of the church building. Following the Clementine Instruction, liturgical writers give the ideal way of conducting the Forty Hours' devotion. Even in this official instruction we find that on the second day, at the Mass for Peace, in parish churches and especially in small rural churches, it will be impossible for the priest to use three different altars. He is to do the best he can. Solemn Mass will be sometimes impossible, due to the lack of a sufficient number of ministers. Unless there is another priest present, and Communion is to be given the faithful during the Mass for Peace, it seems necessary to celebrate this Mass at the altar where the Eucharist is reserved. While there is but one altar in the church, all functions will be carried out there.

The lone priest is not " cornered " by the rubrics, since they make clear-cut exceptions, but every priest who is in charge of conducting the Forty Hours' devotion is expected to comply with the directions of the Clementine Instruction as far as local conditions permit.

JANUARY MISSION INTENTION OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

That Mission Activity May Flourish Throughout the Earth.

The intention for the month of January sets the tempo, so to speak, for the mission interest which should be shown during 1941 by every sincere Catholic member of the Church. It is necessary " that mission activity flourish throughout the earth " if the will and the command of the Redeemer are to be fulfilled. Furthermore that activity must not be confined to the so-called " old Catholic " nations, but should extend also to those but newly won to Christ.

Naturally the mainspring and fountainhead for the furtherance of this mission activity is to be found in the Vicar of

Christ, but at the present time the heart of the Sovereign Pontiff is saddened as he views conditions in the world. Pope Pius XII gave public utterance to this distress on 19 October last when he addressed the Catholics of the United States begging their cooperative aid on Mission Sunday. " Gaze on the world and on the harvest of souls everywhere so fair to see ", urged the Holy Father. " Over it sweeps in thundering waves the tempest of battles, of destructions, of suffering, of countless human sorrows. Behold how many messengers of the Gospel, how many men and women—heroes of Christ, workers in His Vineyard—are living and toiling and struggling and suffering amid dangers and obstacles, amid deprivations and destitution that chill the ardor of their zeal and put stumbling blocks in the path of their holy and charitable ambition."

The Duty of the Clergy.

These words must find an echo in the heart of every Bishop and priest in the world, for " to the eye of faith no undertaking looms bigger, more important than the conversion of unbelievers. Its appeal should be irresistible to all Catholics, especially to priests. It means bringing the benefits of redemption to hundreds of millions for whom Christ died. Can any excuse be found for the priest, who like the priest in the parable of the Good Samaritan, would turn aside and go on his way, vainly assuring himself that it is none of his business? "

This stirring statement was written recently by the Rev. John J. Carty, member of the famous La Salette Community and coincides with the sentiments expressed by Archbishop Beckman, S.T.D., of Dubuque. " The hope of the world is in the hearts and hands of you, our priests ", stated His Excellency. " The viaticum of humanity is yours to carry whither your courage, your determination, may carry you. In times such as these it is the inescapable duty of every Catholic clergyman and of the entire body Catholic, to think, act and be MISSION MINDED! "

A Call to the Laity.

But the necessity for mission mindedness does not confine itself to the hierarchy and clergy alone. " The entire body Catholic ", is included and the laity have a definite rôle in this

apostolate—a rôle which must be played in every part of the world. Whether in the hustling cities of our own land, the bomb-riddled metropolises of Europe, the busy streets of the Orient, the far-reaching stretches of the African veldt, or the tangled jungles of the island kingdoms of the South Seas, there must be cooperation on the part of the laity to further the mission apostolate. " Prayer, the sword that pierces the heart of God and lets flow His love and mercy " lies within the power of everyone. The aged grandparent and the lisping child, withdrawn from active participation in every-day affairs, are not excused from the obligation of daily remembrance of the mission cause anymore than the busy parent or the ambitious son or daughter.

With the wisdom of centuries, Holy Mother the Church has made this prayerful intercession an integral part of Her plan to foster mission interest. She knows that once a man or woman is sufficiently interested to pray for something that intention assumes added importance. Then, too, She finds that the establishment of Her mission aid organizations makes for an early appreciation of mission activity even in the so-called " pagan " nations. We find, therefore, The Society for the Propagation of the Faith flourishing in India, with a National Director appointed by Rome. News has just been received that a Director has also been named for China. In Africa there are many local branches of this Society also functioning in order that the Christians may early acquire the habit of praying for and contributing to the mission cause.

Thus as Pope Pius XII admonishes the faithful throughout the world, " the raising of prayer before the sacred tabernacles . . . will not fail to be accompanied by the gift of your hand. You will offer it in this sad and distressing hour to help the Spouse of Christ in the propagation of the Faith. You will help Her to push on the good work begun, to rebuild what has been damaged or destroyed, to reassure the faint-hearted and discouraged, to multiply the scant resources, to sustain, to increase and advance the whole missionary movement " so that ultimately " missionary activity may flourish throughout the earth ".

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OUR UNGRATEFUL THOUGHTLESSNESS.

The thought and question sometimes strikes to an unholy, entertaining degree: do we not pray too much and too often? Would it not be much better if we would do less of it, and thus rid ourselves of this dry, sterile, dead disposition we get into through monotonous repetition?

I once listened to a wonderful sermon on the sublime Sacrifice of the Mass. The orator depicted a possible scene in Rome. If Mass were offered only once every one hundred years, he suggested, Catholics would flock to the Holy City by the millions from all over the world. Some would have saved for years to make the trip possible. The fact that a member of the family attended would be recorded in the family Bible as a distinction and blessing that would be treasured by generations to come. After an inspiring description of this august imaginary centenary event, the speaker asked: Why do we not appreciate this same happening taking place in our churches every morning? His answer was: Because we are not possessed with the proper and sufficient faith, hence holy Mass has become commonplace and monotonous to us.

The Holy Name of Jesus—it is the name of Him who means more to us than any other person. "He humbled Himself, becoming obedient unto death, even to the death of the Cross. For which cause God also hath exalted Him and hath given Him a name which is above all names: That in the name of Jesus, every knee should bow, of those that are in heaven, on earth and under the earth." Jesus is the name of Him Who, through His bitter sufferings and terrible death saved us, everyone of us personally, from eternal unhappiness. It is the name of Him Who on account of His special predilection for us, singled us out for the great honor and distinction of the Holy Priesthood. It is the name of Him, Whom one day we shall face singly and alone, to be judged for all eternity. The name of Jesus should hold something intimate and dear, something ever fresh and alive with gratitude and hope for each one.

Does it? We lift our biretta during a sermon when the Holy Name is mentioned. Because it is a custom? We incline our head towards the Crucifix when we pronounce this Sacred Name. Because rubrics prescribe it? Are we merely aroused

by the signal of the master of ceremonies, and acknowledge the sound of this precious Name in the solemn singing coming from the choir? Yes, we automatically pay respect to the Sacred Name on these occasions. We can see or suspect that the respect paid is automatic, without feeling or thought by noting the other occasions when this Name is pronounced. If no recognition, no sign of appreciation, no remembrance at all is manifested exteriorly, the respectful sign was merely automatic.

The name of Jesus appears in the Hail Mary and the Apostles' Creed. Watch the careless priest when he recites the rosary or reads the breviary, or the prayers after Mass. One seldom notices an appreciative and respectful bowing of the head. The children in his school and catechism classes are likely to slur over this Name with the same thoughtlessness as when they mention Teddy Roosevelt's, Lincoln's or Washington's name, and yet children can be trained differently. It is actually done in a most edifying way by priests to whom this Name is sweet and hopeful and forgiving at all times.

Sometime ago, I called my young and new assistant's attention to his failure of inclining his head reverently when he mentioned Jesus in the public recital of the beads. His comeback, with smiling politeness, was: " It is not done when one is kneeling." Of course that was a little lesson for me. Nevertheless I am old enough to persist in my ignorant conviction that no matter in what posture one is, he still can prove to God and people that during prayer his mind is on what he says by showing it externally.

Our retreat masters take great pains to convince us of the necessity of daily meditation. Many a priest is honestly busy every day from early morn till late at night, and his regular meditation may suffer on account of shortness of time or mental preoccupation. The habit of daily meditation, thinking of God and our relation to Him, can be easily and beneficially helped if we train ourselves never to pass over the name of Jesus without a moment's thoughtful remembrance.

No priest of course, has contempt for the Sacred Name of Jesus, but many have become so familiar with it that its full and eternal meaning no longer formally registers. I read a little story in one of Father O'Brien's writings: A young Cath-

olic man lay on an operating table in a New York hospital. The doctors and nurses were gathered around him, ready to begin the operation. Resting his hand gently upon the patient's shoulder, the chief surgeon said: "My young friend, I think I should tell you frankly that your malady has been diagnosed as cancer of the tongue. In order to save your life, it will be necessary for us to remove your tongue. If there is anything you wish to say, please do so now, as you will be speechless the rest of your life." As the full import of the doctor's words sank home to the youth, his face paled momentarily. Then pulling himself together, he looked into the faces of those around him, and said in calm and earnest voice: "I want my last words to be: 'Praised be the Sacred Name of Jesus!'"

There is not one good, Christ-loving priest who would not be moved by the same inspiration were he to face a similar dreadful experience. There is not one good, Christ-loving priest who does not hope and pray that when he comes to die his last breath will leave his lips formed in pronouncing his sweet Saviour's Name. In our last agony we expect that name to be our consolation, our hope and our source of confidence. Will it not ring with greater assurance if we have thoughtfully honored and respected it all our life, and not made it a cry of distress when we suddenly stand at the gates of eternity.

"The Father will grant you every thing in My Name", is Our Lord's promise and guarantee. As reasoning men, we must figure that this Name cannot become a magic wand, if we have treated it as a mere word, arousing no sentiments in us on occasions when we did not directly and urgently need Jesus. Lack of consideration and ingratitude are often resented, and sometimes not easily forgiven. The more we owe a person, the greater our offence will be. If, through routine and frequent recurrence in our prayers, the Name of Jesus has become common, meaningless and nonproductive of grateful thoughts, its pleading ejaculation may sound common, meaningless and ineffective in the ears of Jesus when we do really need Him.

PETER M. H. WYNHOVEN.

New Orleans, Louisiana.

CO-OPERATION IN THE USE OF CONTRACEPTIVES.

Qu. Bertha confesses that, very much against her will, her husband uses a condom to prevent conception. She tells her confessor that she has confessed this to Father Blank who told her that so long as she did not co-operate she was guilty of no sin. Her confessor tells her that if Father Blank gave her this advice she can safely follow it. Did Father Blank advise her correctly? Should her confessor have advised differently?

Resp. In the case proposed, Father Blank did not give Bertha the correct advice. Intercourse with instruments to prevent conception is *ab initio* and intrinsically wrong, and the coöperation of the wife cannot be material but is always formal and sinful.

The fact that coöperation of the wife may at times be permissible if no instruments are used can be the foundation of no argument in this case. Nor can an argument be drawn from the fact that the Encyclical "Casti Conubii" makes no distinction between the two. Furthermore, the mere fact that coöperation is shown to be merely material does not thereby make it immediately licit. Material coöperation is also sinful unless there be a just cause for permitting it, which, while perhaps frequent in cases of this kind, is surely not always present. A wife, therefore, must withhold consent and resist in the same way as if attacked by another man if her husband attempts intercourse with instruments to prevent conception. *Cf.* Aertnys Damen. Vol. II, No. 896.

Her confessor should therefore correct the false conscience of Bertha, unless he has reason to fear that his advice will be more harmful than beneficial, as would be the case if there is little hope that the parties will desist.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

Notes on Isaias.

The present troubled condition of Europe, with the disrupted communications which are its consequence, brings home to us how deeply we are in debt to foreign scholars for fresh viewpoints in the study of the Scriptures. Very few books, and scarcely any magazines manage to reach us from France and Germany because of the blockade, while even the periodicals from England and Spain find their way to America more and more slowly.

I.

Among those that have evaded the blockade, the Zeitschrift für Katholische Theologie (1940, 2) has an article entitled "Zu Isaias 7, 8f, und 7, 16" by Josef Linder, S.J. (pp. 101-104) who discusses the possibility of a gloss in v. 8, and the respective merits of the Hebrew and the Greek texts of v. 16.

Verses 8 and 9 in the Vulgate of chapter VII are as follows: (8a) "But the head of Syria is Damascus, and the head of Damascus is Rasin; (8b) and within three score and five years Ephraim shall cease to be a people. (9a) And the head of Ephraim is Samaria, and the head of Samaria the son of Romelia. (9b) If you will not believe, you will not continue." Most Protestant critics, and also some Catholic exegetes (as, for instance, Condamin) consider verse 8b a gloss because it seems to disrupt the parallelism between 8a and 9a, and yet can not conveniently be transposed elsewhere. Other reasons for rejecting it are also given: a) it is not the prophet's custom to be so specific with respect to time; b) the time given does not agree with the known time of the destruction of Samaria in 722 (about twelve or thirteen years after the prophetic pronouncement); c) it contradicts the Hebrew text of v. 16. In answer to the third objection, Father Linder rejects the Hebrew text in favor of the Greek; this, as we shall see later, is an unnecessary procedure even for the author who correctly points out that in 8b there is no question of the destruction of Samaria (722) but of the cessation of Ephraim as a *people*, an event

which takes place in accord with the prophecy in 670, sixty-five years after the prediction. We know, for instance, that the people of the Northern Kingdom were deported by the Assyrians, and that an ethnic element was substituted in their place (4 K. XVII, 24); we know likewise, from 1 Esdras IV, 2, that the Assyrian king responsible for the deportation was Esarhaddon. Assyrian records, while saying nothing of the deportation, nevertheless place Esarhaddon in Palestine and Syria at the time of the deportation: the king, who dies in 669 B. C., makes his last incursion into Egypt in 671-670; during this period he subjugates the Egyptians, moves into Palestine from which place he carries on a successful engagement with the warring elements in Arabia, and leaves an inscription on the rocks in northern Syria. And from this moment onward the Northern Kingdom ceases to appear in the Assyrian records as the tributary that it had been. If we put the two records together, sacred and profane, it is evident that Ephraim ceases as a people in 670, sixty-five years after Isaias spoke (735 B. C.). That the prophet should be so specific is not contrary to custom; this the author shows by citations from different prophets (including Isaias, XVI, 14; XXI, 16, XXXVIII.5).

The parallelism in the two verses, as Father Linder points out, is rather enhanced than disturbed by the inclusion of the supposed gloss: 8a is parallel with 9a, and 8b with 9b. Both Syria and Ephraim will fail to increase (8a, 9a); and both Ephraim and Juda (unless she gives credence to God) will cease to be (8b, 9b). Though Ephraim is in opposition to Juda, the prophet is mindful that she is a part of the House of David and must pay the same price for her infidelity as Juda will pay if Achaz fails to give credence to the words of God. To reject 8b is to fail to appreciate that deep bond between the two sections of Israel which belies the surface disruption and underlies the whole series of prophecies of the Book of Emmanuel.

Turning now to verse 16, we find that the Massoretic text refers to Ephraim (and Syria): "For before the child know to refuse the evil and choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings." The Greek version of the last half of the verse, on the contrary, refers to Juda: ". . . and the land shall be forsaken which thou art afraid of because of the two kings." Which is correct? A twofold

difficulty is proposed against the Massoretic reading: a) it is not Ephraim (as the text states) but Juda which will support Emmanuel on the food of the poor; b) though there is a causal link between vv. 15 and 16, the Messias is not to appear for seven centuries, whereas Ephraim will cease to exist in sixty-five years according to 8b. Father Linder admits the difficulty, and therefore chooses the Greek text which avoids both problems. A simple solution, too simple in fact, for it leaves unexplained the original text whose reading is accepted by all the best manuscripts.

The solution of the problem lies elsewhere,—in a wider influence for the causal particle which introduces v. 16. Exegetes generally have limited its force to its own verse, while at the same time expressing perplexity at the entrance of v. 17 abruptly into the context, without any introductory particle. The truth seems to be that v. 16 is an integral part of the whole subsequent context, with vv. 16-17 announcing the destruction of the whole House of David (Ephraim as well as Juda) as an explanation of the note of poverty given in v. 15, and vv. 18-25 explaining more in detail the dissolution of Juda. Thus the content of vv. 16-25 bridges the gap between present prosperity and the poverty of Emmanuel's day: beginning with the immediate future, Ephraim will be destroyed (16), civil war will occur in Juda (17), Assyria and Egypt will use Juda as a common battle-ground (18-19), and she will be spoiled (20), and the land will finally be reduced to a pasturage (21-25). This seems the obvious interpretation of the text, and in its broad sweep the prophet's summary of history fits in with the facts as we know them from profane sources. And since in such an interpretation v. 8b is not in opposition with v. 16, the Hebrew text can be accepted as it stands, and there is no need of an added introductory particle for v. 17. A further advantage, and an important one, is to make vv. 14-16 more definitely a sign for Achaz. This we shall consider later.

II.

Touching on the prophecy of the Virgin Birth more fully is a lengthy article in the *Recherches de Science Religieuse* (April 1940) entitled "Le Signe proposé à Achaz et l'Emmanuel (Isaïe, 7, 10-25)", pp. 129-151. The author, A. Feuil-

let, endeavors to find a rôle not only for Emmanuel (admittedly the subject of vv. 14 b, c, 15, 21, 22) but also for Shear Jasub, the first of the sons of Isaias. To accomplish this the author is forced to rearrange the text to a marked degree. The result of his efforts is to present Shear Jasub as the 'sign' (14a, 16-20, 23-25), and the Virgin Birth as a Messianic appendage to the chapter, after v. 25, in the manner of Isaias who likes to put the Messianic promise at the end.

The cause of such a drastic change in the text is to be found in the author's interpretation of v. 16, Hebrew text. He is unable to accept Emmanuel as the 'child' for various reasons:

1) Emmanuel is seven centuries away, whereas the child in v. 16 is close at hand.

2) The child is a sign to Achaz of an approaching liberation, a sort of means to an end, whereas Emmanuel is He toward Whom all things converge, the End of all signs which have as their purpose the guaranteeing of the realization of that End.

3) Shear Jasub is certainly a 'sign' (cf. VIII, 18), but unless he is the child of v. 16 he is a sign without a rôle to play.

4) If the child is Emmanuel, His coming is represented as anterior to Juda's liberation; this is contrary to fact.

5) The child of v. 16 is represented as weak, feeble, impotent, a state which is incompatible with the unheard-of dignity of a mysterious Being born of a Virgin.

Of these reasons the first, second, and fourth (the last an unintelligible deduction from a text which clearly states the contrary) are based on the same false supposition that there is an immediate time-link between the first and second halves of the verse. All that the verse states is that at sometime prior to the advent of the child (whether sixty-five years or seven centuries) the Syro-Ephraimitic combine will have ceased to be. It does not state either that the child is close at hand, or that he is a sign of an approaching liberation, much less that he will precede Juda's liberation. So far as the third reason is concerned, the child Shear Jasub is a sign in the same way as the second child of Isaias (chapter VIII), by reason of his prophetic name. An important sign, too, in the circumstances, since by his name he testifies to the fidelity of God to His absolute promise of the Messias from the House of David, at the very moment that He

abrogates His conditional promise of temporal prosperity to that same House.

By way of parenthesis we may note that the Messianic Promise, when first given (Gen. III, 15), contained no references to temporalities. Even when first given to Abraham (Gen. XII, 3) it is without a temporal note and is absolute, independent of human wills. Later, because of his fidelity (Gen. XXVI, 3-4) temporal prosperity was added; from then on the Messianic Promise held a twofold note, an absolute promise of the coming of the Messias, and an additional promise of prosperity conditioned on the obedience of the people. At the close of the patriarchal period Jacob in his dying blessing (Gen. XLIX) confers the Messianic Promise upon Juda (v. 10), and the blessing of special prosperity upon Joseph (vv. 25, 26). In the time of David, king of all Israel this prosperity is linked again with the absolute promise (cf. 2 K. VII, 12-14), but fidelity is once more stressed (cf. 3 K. 2, 3-4). From David onward fidelity and infidelity succeeded, each the other, so that by the time of Achaz infidelity bulked large in the history of the nation, and in the designs of God the time was come for a definite stand. Hence Achaz is put to the test: "If you will not believe, you will not continue." And Shear Jasub is present as silent testimony, by reason of his prophetic name ('A Remnant shall return'), that God will keep His unconditioned promise even though the temporal power of the House of Israel disappear in eternal eclipse.

The fifth reason, the weakness of the child, need but be placed alongside St. Luke's narrative of the Fulfilment to show how inept it is. The Jews of old read the verse as does A. Feuillet, and for that reason refused to accept the prophecy as Messianic. Yet they accepted the splendor of XI, 1-9, without realizing the degradation of the House of David implied in 'the root of Jesse', in the opening verse.

The author also attacks the problem from another angle. Following Duhm, he considers the sign offered by God as not different essentially in its significance from the sign that Achaz could himself have chosen. If this were true, then Shear Jasub and not Emmanuel would be the sign. But so to equate the two signs is not merely gratuitous, it seems wholly at variance with the spirit of the context. The child Shear Jasub is of un-

known age, with the possibilities ranging from babyhood up to thirty years of age; how can we be sure that he has not already outgrown the period indicated in v. 16? But in the face of the solemn threat of 9b, and of Achaz' incredulity of v. 12, the evident exasperation of v. 13 demands something more than a meek agreement with the frame of mind of Achaz. There is anger in v. 13, even as there is august solemnity in its opening address: " Hear ye, therefore, O House of David ". Not to Achaz as a person, but to the House of David comes the warning that God is tired. It is perhaps the most solemn moment in Israel's history, when the nation is weighed and found wanting. That there can be no doubt that the moment witnesses the loss to Israel of her temporal power seems certain from the concluding verses of the chapter (16-25) wherein the stages of that loss are swiftly delineated as something utterly final.

The sign then has nothing to do with the Syro-Ephramitic situation, but is linked rather with the " you shall not continue " of 9b. The writer in the *Recherches* rejects the Virgin Birth as a possible sign for Achaz because of the centuries intervening between such a sign and its fulfilment; further, he makes things more impossible still, so to speak, by interpreting the ' food ' of the child as the food of affluence rather than of poverty. For the ' butter and honey ' of v. 15 give the key to what has always been a vexing problem. Whatever may be said of the meaning of the phrase in itself,[1] it is clear from its use in v. 22 where the immediate context precludes the notion of prosperity that the prophet intends the phrase as an indication of a lowly, humble life wholly at variance with the royal splendor of the court of Achaz. True, the author attempts to lift v. 22 out of its context, on the strength of the phrase " every one . . . that *shall be left* " which he interprets in the sense of the ' Remnant ' (Isaias' favorite word for the few who will remain faithful and will participate in the Messianic blessing). But there is no question of the Remnant in v. 22 as is clear from the Hebrew; the word used is ' hannothar ', whereas the technical term for the Remnant is ' Shaar ' (cf. the prophetic

[1] In Dt. 32, 14; Judg. 5, 25; 2 K. 17, 29 the phrase is used of the food of shepherds and country people.

name of Isaias' first son). The author offers two examples of 'hannothar' in the sense of Remnant, IV, 3, and XXX, 17; but there is no question of the Remnant in chapter XXX, and if in IV, 3 'hannothar' does signify Remnant it is because its wider signification is restricted to synonymous agreement with the previously mentioned 'shaar' in the same verse.

If, however, the sign in vv. 14-15 does not refer to the Syro-Ephraimitic debacle, how can it possibly be a sign for Achaz? The answer lies in a clearer appreciation of precisely what the sign is. First of all, it is not merely (though it is primarily) the Virgin Birth, but the Virgin Birth *in poverty*, a sign therefore with a twofold aspect, one desirable and the other unpleasant. Secondly, as is evident from v. 13, it is directed to the whole House of David, not only to Achaz; and with respect to the latter, since he is out of favor with God, it is the unfavorable aspect of the sign that is directed toward him. But since both the Birth and the Birth in poverty are alike seven centuries in the future, this twofold aspect of the sign does not seem to solve the vexing problem. Nevertheless it does, for though the Birth in poverty is still far in the future, within a short time the reasons for that poverty will begin to manifest themselves, in the gradual dissolution of the temporal power of the house of David (as indicated previously with respect to verses 16-25). Syria and Ephraim—the latter a part of the House of David—will soon feel the power of Assyria, and Juda herself will suffer injury (cf. 2 Par. XXVIII), all within the lifetime of Achaz. And scion of the House of David as he was, though a faithless one, he could not fail to recognize the sign of the divine displeasure in the constant incursion of hostile forces from north and south into the land of his fathers so different from the hitherto sporadic attacks of small belligerents on its borders.

III.

A final note comes from the October 1940 issue of *The Expository Times*. Professor N. H. Snaith discusses "The Interpretation of El Gibbor in Isaiah IX, 5 (EVV. 6)" in conjunction with the Hebrew accents in the verse (pp. 36-37). He gives the term 'El Gibbor' its correct meaning, but for accentual reasons applies it not to the Child but to God. Like many

grammarians he falls into the error of supposing that the accents are intended as punctuations and thought-divisions, whereas in fact they are indications of rhythm or melody. Very often, of course, a thought division will coincide with a rhythmic pause, and it is this coincidence which has given rise to the writer's error. But there are almost numberless instances in which the two pauses are mutually opposed, even as they are, for instance in many of our Latin hymns. Not uncommon is it to find the same phrase, with the same identical meaning, construed in different places with contradictory accents; for instance in Gen. 22, 11 'wayyomer' in the phrase 'wayyomer hinneni' ('And he said: behold here I am') has a so-called disjunctive accent, whereas in the first verse of the same chapter the same word in the same phrase has a conjunctive accent though the sense of the phrase is identical with the sense in verse 11. Professor Snaith would approve of the first accent, but would be forced to change the second. Surely the inventors of the system of accents knew how to use them for the purpose to which they put them! The translation given to the verse by the author is: "And the Mighty God called his name Wonder, Counsellor, The Everlasting Father (hath called his name) Prince of Peace." But since the whole line of argumentation leading to this translation is based on a false assumption, both the argument and the translation may be disregarded. Even the Professor was somewhat disturbed over the inaccurate way in which the Massoretes handled the accents, though it must be said in their favor that as far as the observance of a correct *melodic* hierarchy of accents is concerned they did not sin.

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Book Reviews

A COMMENTARY ON CANON 1125. By Rev. Francis J. Burton, J.C.D. The Catholic University of America Press, Washington. 1940. Pp. x+203.

In the treatise under consideration the largely unexplored territory of Canon 1125 becomes understandable, not merely to the canonist but to any one who has a knowledge of the fundamentals of Canon Law. The historical curiosities of the canon, which received the force of universal law with the promulgation of the Code in 1918, are given clear explanation and definite application. Dr. Burton presents a commendable work which treats in succession the history and commentary, and ends with a scanty but canonically accurate summary of his conclusions.

If one is to understand canon 1125 correctly, he must dip far back into history and study these constitutions in their historical setting, and learn well the circumstances which occasioned their publication. The first part of the present thesis, therefore, is an historical synopsis of six chapters. Preliminary to the main discussion the Pauline Privilege is treated, because an understanding of the privilege of St. Paul is fundamental to an understanding of the constitutions of the present canon. This preliminary treatment is brief but sufficient to allow the reader to commence a study of the special concessions which some authors claim are based upon the Pauline Privilege. The author, with but little transition, places the historical background by describing the conditions of the Catholic missions during the sixteenth century, and places particular emphasis upon the fact that missionaries found a formidable obstacle to conversion in the polygamy practiced by many of the tribes they labored to convert. Thus it was that Paul III in his Constitution, *Altitudo*, St. Pius V in *Romani Pontifices*, and Gregory XIII in *Populis*, granted special concessions to the missionaries in certain parts of the world. The author includes here a summary of the commentary and interpretation of these constitutions made by the canonists of the sixteenth, seventeenth and eighteenth centuries.

There then follows a discussion of the nature of the papal power in granting these concessions; whether it was an extension or mere declaration of the power contained in granting the Pauline Privilege, or an application of the vicarious power of the Roman Pontiff to dissolve marriages contracted in infidelity. Here the author lags a bit. Although he marshals his arguments and arranges his authorities with skill, one finds it difficult to know his own conclusion. The historical section ends with a treatment of the papal power to dissolve marriages *in favorem fidei*, and with a meager treatment of the interpellations peculiar to the Pauline Privilege.

The canonical commentary begins with a full treatment of the extension mentioned in Canon 1125: "ad alias quoque regiones in eisdem adjunctis extenduntur," and concludes that the provisions of the canon apply to "any part of the world to cases in which the required conditions are verified" and, therefore, are "applicable to such cases in the United States and Canada." The remaining three chapters comment in detail upon each of the three constitutions and the various provisions of each, and the author aptly quotes from recognized authorities both of the old and new law. Naturally and necessarily, these constitutions must take most of their interpretation from the former. This obliges the author to repeat much of what he had already said in the historical synopsis. The work ends with a few sentences in which the author sums up the conclusions he draws from his 180 pages of research.

Like most dissertations the style is poor. Some sentences are unnecessarily involved, although this may be partly explained by the many distinctions it is sometimes necessary to make in order to be accurate in interpretation. The work, however, is complete and the author really accomplishes what he set himself to do, to touch upon all questions "that may arise in the use of these constitutions and, as far as possible, to give a definite anwer to them."

ESSAYS AND VERSES. By Russell Wilbur. Sheed & Ward, New York. 1940. Pp. viii+129.

The description which comes nearest to fitting "Essays and Verses" is that its thoughts roam the field of Mystical Theology. It is a work, however, which will be appreciated and comprehended by only the comparatively few who have penetrated, like Father Wilbur, after years of thought concentrated on pure Divinity, into the very core of mysticism.

The book is not intended for, nor can it profitably be read by, the ordinary reader of religious literature. Its abounding paradoxes add another hurdle to those already placed in the reader's mental path by the nature of the work, and the apparent practice of the author of thinking for himself rather than of writing for others. This is no book for idle moments, nor is it one at which an inquisitive person can nibble. It has to be taken up when the mind is fresh, because it must be fought through, rather than simply read. Those who do battle through its comparatively few pages, however, will be rewarded with a mental stimulation far beyond that produced by the ordinary modern religious book.

The essays form a necessary preface to the verses, and, if that preface be thoroughly mastered, the sonnets will bear appetizing fruit. In some of the verses, a repetitious swing suggests a negro spiritual. In

others because of the author's death before the proofs were ready, the reader is given a choice between words sometimes contradictory, and this adds a note of confusion. Unwittingly, or perhaps deliberately, Father Wilbur, in one of his verses, narrows, by descriptive invitation, the circle of his readers:

> Who hath sand
> To face what is, and not an ideal wraith,
> I bid him join me. We two shall go far.

SPLENDOR AND STRENGTH OF THE INNER LIFE. By Rev. Dr. Fr. Mack. Translated by Sister Mary Aloysi Kiener. Frederick Pustet Co., Inc., New York. 1940. Pp. xv+190.

CONFERENCES FOR RELIGIOUS COMMUNITIES. (Third Series.) By Rev. Albert Muntsch, S.J. B. Herder Book Co., St. Louis. 1940. Pp. v+189.

To contribute in some degree toward the deepening of Catholic religious thinking and to promote a genuine Christian art of living and joy in life is the purpose of these discourses, and so Dr. Mack writes in his Foreword. The five chapters of the book are made up of a series of brief conferences on Christian perfection under the headings, Sacrificial Victim and Sacrificial Food, The Cross and the Spirit of Penance, The Cross and the Interior Life, The Heavenly Manna of the New Testament, and The Precious Blood and the Call to Virginity.

Members of religious communities and some of the laity will find this a helpful little volume. It should help to move the earnest Catholic to grasp the beauty and strength of the genuinely Catholic interior life, its real "splendor and strength." Although the German edition first appeared nearly twenty years ago, the content matter is fresh and quite appropriate for our times.

In his newest volume Father Muntsch departs from the usual arrangement of retreat sermons, and selects twenty Gospel texts as the themes for his conferences. The object is to tie in the practice of religious life with the teachings of our Lord, drawing principles of the religious life from the words spoken by the Saviour.

Emphasis is laid upon the need and the opportunity for more extensive Catholic action by our religious communities, but he warns against the danger of false and unspiritual standards of success in charitable underktakings. Christ, he declares, is the great model for social case workers. He influenced individuals. He cleansed the leper; He called the young man to follow Him; He instructed the Samaritan woman; He talked with Nicodemus at night. "It is true that Christ also 'spoke to the multitude' but ever and again we see Christ's burning desire to heal and help the individual. Let us look around about

us. We shall find the prodigal son and the woman of Samaria." This short excerpt illustrates the simplicity, the directness and personal appeal of the conferences. Those who liked Father Muntsch's earlier volumes will want this Series.

OF HIS FULLNESS. By Gerald Vann, O.P. P. J. Kenedy & Sons, New York. 1939. Pp. xvi+160.

To consider once again the life and personality of Our Lord, the Word made flesh; to see in the divine humanity the "face of our birth" and know what manner of man we ought to be; to compare His sanctity with our sinfulness, His ideal of human existence with our so different reality; to discover what may be done to make the disparity less glaring and to infuse into our lives something of the splendor of His order; these are the ends introduced to readers of Father Vann's work, *Of His Fullness*. The material of the volume originally constituted a retreat to religious, but the conferences have been re-modeled and are now addressed primarily to men and women living in the world.

For those people, without benefit of cloister and harassed by the complexities of modern life, the author presents considerations of the Christian life which, without prejudice to and even with emphasis on social duties, aim at a reintegration of the human personality. It is primarily a search for unity: a unity that comes through thought, the thought of which the Word is the exemplar. "The search for sanctity begins with the search for unity; the only sane activity begins with the Word." Since the doctrine of the Word is nowhere found better than in the Joannine Gospel, Father Vann builds his conferences around texts from that classic testament of Divine life and love which commences with the history of eternity: "In the beginning was the Word, and the Word was with God, and the Word was God . . ."

The first consideration of the life of the spirit in the light of St. John's opening chapter deals with aversion from God. "He came unto his own, and his own received him not." Humanity's rejection of the Word has plunged it into the chaos of sin. If we are to integrate all things in Christ, we must consider the outstanding forms of man's uncontrolled and self-regarding instincts, the capital sins or vices. The author considers the unholy seven in particular, beginning with pride. But that the approach to spiritual perfection be not merely a negative process, along with the vices which most separate us from God are treated those dispositions in the soul which bring us nearest to God, the gifts of the Holy Ghost. Strategically placed among the chapters on the capital sins and the gifts are conferences on the Christian way of life, the Mystical Body, poverty, chastity and obedience, prayer, suffering, the Mass, Our Lady, perseverance, and

lastly an excellent exhortation to Catholic Action under the kingship of Christ. In his discussion of prayer, Father Vann inveighs against the "mystical megalomania" which makes meditation exclusively concerned with vast, eternal verities to the discouragement of those unable to entwine metaphysics with their prayer. He is quite impatient with the "unbalanced hagiography" and "anthropomorphic piety" prevalent in some circles, and his observations on distractions and the length of private and public prayer are most interesting.

In these meditations the laity and religious will find a rugged spirituality most certainly opposed to the "conservatory type of religion": a path to the integration of the individual and society lighted by the wisdom of St. John and the penetrating understanding of the Angelic Doctor. The underlying emphasis on unity and order, contemplation of the Word, the perfection of nature by grace, the social implications of human acts, gives cohesion to the entire work, and the original and incisive style contributes further to the general excellence of these conferences.

OUR LADY OF WISDOM. By Maurice Zundel, translated by F. J. Sheed. Sheed and Ward, New York City. 1940. Pp. xii+103.

This delightful book transcends the bounds of classification. It is profound theology, magnificent prose poetry, and—for the chosen few—practical meditation. The reader who is prepared to ascend the heights is offered the rare product of noble thought. We have here the finest vintage of our Catholic culture, the most delicate beauty in a hard and cruel age.

A bare minimum of fact from the life of Mary and a few essentials of Marian theology bind together this little sheaf of essays, with reflections, ecstatically beautiful, on the virginal marriage of Mary and Joseph as applicable to Christian marriage; on the Divine Maternity and poverty as the "confluence of Divine and human altruism"; on silence and the Word of Truth; on knowing, the human and divine, and the stripping of self unto identification with Christ; on Jesus, the center of "all doctrines that treat of the Virgin, His Mother and ours"; on God as love, "in giving birth to God, the Virgin revealed in her own maternity the utterly ineffable Maternity of God"; on wisdom and poverty. The comment on the Immaculate Conception and on the mediation of Mary are singularly apt theology and effectively apologetical. Passages as the following are both great poetry and exalted theology: "As other women bring to the dying the luminous gift of supreme tenderness, she brought a mother's heart to the death agony of God."

If the reader is disturbed by certain obscurities, he may well ponder the author's own words on the " abiding awareness of the limits of speech and the powerlessness of words," in seeking to express " the Reality beyond towards which words draw us."

MODERN WAR AND BASIC ETHICS. By Reverend John K. Ryan. The Bruce Publishing Company, Milwaukee, Wisconsin. 1940. Pp. ix+142.

In the best traditions of moral theology, Dr. Ryan presents objectively and in lucid style the problem of modern war and ethics. According to St. Thomas, war and the right to wage war derive from the nature of society and its duty toward peace and justice. Though not intrinsically evil, war is always an evil in as much as at least one side is acting unjustly and the physical and moral losses are always enormous. Wherefore, it can be permitted only as last resort in national self-defence against unjust aggression or as instrument of vindicative justice to right a great wrong. A clear statement of this essential doctrine is followed by the Scholastic development as found primarily in Vitoria and Suarez. Important especially are the summary found on page 40, and the conclusions at the end of the work.

In the chapters on the Character of Modern War, and Modern War as a Permanent Condition, the author develops very considerably his own previous treatment of the matter in his doctoral dissertation written in 1933, in the light of subsequent events, especially the present conflict in Europe. Very adequately developed and applied to present conditions are the " just and proportionate cause " and the " certain knowledge of the just cause ". Examined in the light of the very nature of modern war both the " just cause " and the " certain knowledge " are found wanting. No cause is sufficient to justify modern aggressive war. The combatants cannot know certainly the justice of their cause. As to his further conclusion that modern aggressive war can be justified only subjectively by " invincible " ignorance, one is tempted to ask how the leaders of states can be excused in waging war when the principles by which it is condemned are so clear and certain?

Further discussion of this important work and its application to our own country are highly desirable. Especially should we like to see discussed the rights of the people to be given full information on foreign policy and on the decisions leading to war. Very effectively does the author stress this point on page 56: " . . . the decision for or against war should really rest with the people, with those who will bear the burden of cost and the brunt of attack, rather than with a designated branch of the government."

Book Notes

The Columbia University Press presents an excellent, scholarly analysis of source material by Kurt von Fritz in *Pythagorean Politics in Southern Italy.* (New York City. Pp. xii + 113. Price $2.00.) This is a study that will be appreciated by the priest who has continued his interest in the classics, or in political science. It is not for the dilettante nor the casual reader.

Professor von Fritz begins with a reconstruction of Aristoxenos' and Dikaiarchos' versions of Kylon's rebellion against Pythagoras and his followers, studying the sources and estimating their reliability. In the same manner he studies the tradition attributed to Timaios. His investigations indicate that the arrival of Pythagoras in Kroton and the foundation of the order occurred about 530 B. C., and that the influence of the order grew for four decades in spite of Kylon's rebellion. The burning of the house of Milon and the great anti-Pythagorean outbreak was between 450 and 440 B. C., which led to the establishment of Pythagerean centers at Phleius and Thebes. Those that remained adopted to some extent the democratic principles they had formerly opposed and regained some political influence, until about 390 when the final exodus of the Pythagoreans from Italy occurred.

The Pythagorean "rule" finds a parallel in the history of 18th century Freemasonry, and Dr. von Fritz develops the point concisely, clearly. He argues for the conservatism of the Pythagoreans, although there is little to go on, and takes up the influence of the Pythagorean "rule" on Plato. Whether or not the conclusions will stand, they leave a definitely worth-while impression with the reader, and the volume is a real contribution to learning.

Mother Elizabeth Ann Seton by Mary Coyle O'Neill is a well-written biography in popular style of the foundress of the first sisterhood in the United States. The book is based on Madame de Barberey's two-volume life, although the author has secured original data from the Daughters of Charity at Emmitsburg. Addressed to the general reader, it is written in outline with only sufficient detail to give a true picture of the high spirituality attained by Mother Seton. In her Preface, Miss O'Neil writes, "I have tried to give to American readers, in a severely plain framework, the portrait of an eminent American lady." In this she has succeeded. The publishers have co-operated well by providing a strong and artistic binding, clear type on a good grade of paper, and sixteen illustrations of persons and places intimately connected with Mother Seton. (Mother Seton Guild, Emmitsburg, Maryland, Pp. xv + 111.)

In his *Jesus As Men Saw Him,* Father Martin Scott endeavors to show to his readers our Lord as a man living at that time might see Him. His words, His acts and His life showed His Knowledge, wisdom, power, gentleness, compassion and mercy. These points Father Scott takes up in detail. The style is simple and direct, and since he is writing with the layman in mind, theological discussions and proofs are avoided. Those who admired the method and presentation of Father Scott's other volumes will find *Jesus As Men Saw Him* helpful and stimulating. (P. J. Kenedy & Sons, New York. Pp. 207.)

A Sister of Charity from Mt. St. Vincent-on-Hudson presents a little volume on *Mother Seton's Favorite Devotions.* Mother Seton's intense love for our Lord in the Blessed Sacrament, her devotion to our Lady, and her co-operation in the Communion of Saints are set forth simply and without detail. (P. J. Kenedy & Sons, New York. 32 mo. Pp. 48.)

Father Gerald Fitzgerald, whose verse is admired quite as much as his *Letters of Father Page,* has gathered together his published and unpublished verses under the title *Streets in Nazareth.* P. J. Kenedy & Sons have supplied a striking format and illustrations by John Leo Hendricken, making it a handsome gift edition. New York City. Pp. ix + 76.) A sample of his verse:

Mother who long since has known
Throb of heart beneath thy own,
Give me strength in tenderness,
Let my little one express
All the love I owe to thine.

When these walls of flesh shall part,
Let no cry of anguish dart
Past my lips, see I embrace
Thy Child in my own, let grace
Make my life like thine.

It came too late for appearance in the December number, but your attention is called to *The Christmas Story According to the Holy Gospel*, retold by Catherine Beebe, and published by St. Anthony Guild Press, Paterson, N. J. (Pp. 47. Price 50c.) The Gospel narrative is written in red; the " retelling " in black. Ten pictures in black and red by Robb Beebe make it an excellent little gift book for children.

Too late for pre-Christmas listing, also, are *Maureen O'Day, Songbird*, by Ruth Irma Low and *The Lost Prince*, by Don Sharkey. (Benziger Brothers, New York City. Pp. 122 and 153.) The first is for girls in their early teens and tells how Maureen, enjoying the normal life of a young woman, studies under prominent voice teachers, was about to embark upon a professional career, but finds her true vocation in a convent of the Sisters of Charity. *The Lost Prince*, for early teen age boys, is a rip-roaring adventure story with a prince, a dictator, spies, secret police, and an American boy named Tim Maloney. Boys will like it.

The Spark in the The Reeds by S. M. C. is the story of apparent failure. Young Father Bocking labors to bring Catholicity to early nineteenth century England. He attempts to introduce a community of Cistercians into Devonshire; he attempts to join the Trappists; he attempts to help the factory workers of Lancashire. Apparently he is unsuccessful. It is a stirring, dramatic tale, well told. (P. J. Kenedy & Sons, New York City. 1940. Pp. 249. Price $2.00.)

Most Catholics are surprised to learn that Franciscan missionaries (The Recollects) labored in North-eastern United States and Canada, being under the impression that the Jesuits were the only seventeenth century missionaries in this territory. They are also inclined to believe that the Franciscans were missionaries of the South-west and California only, and that the Jesuits confined their activities to east of the Mississippi. In his doctoral dissertation, *Pioneer Black Robes on the West Coast*, Father Peter M. Dunne, S.J. points out that the first permanent missionaries north of Culiacán on the West Coast were Jesuits. Fathers Gonzalo de Tapia and Martin Perez began their work in 1591 on the Sinaloa River in Mexico. This study covers the period 1591 to 1632, and tells of the fine progress made by the black-robed missionaries.

" The Round Table " at the University of California is to be congratulated upon proving that a doctoral dissertation can be made interesting for the general reader as well as for the specialist. The notes are placed at the back of the book with a rather small but selected bibliography and an excellent index. The material is divided into twenty-one chapters with interesting headings, and there are nine plates and two maps. The illustrations are from photographs by the author, and for the most part show what still remains of the old Jesuit buildings. While the writing is essentially factual, Father Dunne has included some descriptive passages that add real value. (University of California Press, Berkeley, Califorian. 1940. Pp. xiii + 286.)

Popular Talks on Vincentianism is an excellent little pamphlet by Erie's diocesan Director, Father James M. Powers. The talks are short, direct, practical. The topics are popular and calculated to interest and encourage the parish group. Charity from a New Angle, Charity Begins at Home, Guide the Boy and the Man will Guide Himself, De Paul Work of First Importance in Parish, and The Right Hand of the Parish Priest are typical of the matter treated. The *Talks* are written so that the pamphlet can be handed to the Vincentians for private reading. (St. Anthony Guild Press, Paterson, N. J. Pp. vi + 65.)

Radio Replies, St. Paul, Minnesota, announce a new card system *Convert Instruction Cards* prepared by Father Leslie Rumble, M.S.C. There are 25 cards to a set, and the topics cover all that is necessary for the instruction of a convert. Father Rumble, himself a convert, has brought the experience of years to the preparation of these cards.

The purpose of the cards is to facilitate study. Being brief they are likely to be more acceptable than formidable books, and more likely to be read, understood

and remembered. For instructions to non-Catholics before marriage certain cards may be selected to suit the particular case. The *Card System* is novel, attractive and simple. It should prove popular.

Sidelights on the Catholic Revival by F. J. Sheed are selections from the Sheed & Ward house organ "This Publishing Business" arranged to illustrate the revival of intellectual interest in things Catholic. Some of the articles are about writers and their writings, others are searching commentaries on the principles behind the writings. They are all short, all worth while, all in Mr. Sheed's excellent style. College students "taking" contemporary literature will get more from this little volume than from many a formal text. Those of us who read the little essays in their original format will be glad to see them in this more permanent form. Sheed & Ward, New York City. Pp. vii + 192. Price $1.25.)

Christian Mysticism in the Elizabethan Age by Father Joseph B. Collins of the Catholic University is a thoroughly original contribution. The author begins with an historical analysis of the method of Christian mysticism, covering Plato's mystical method, Neoplatonism, and the methods of patristic and medieval mysticism. Part II is a study of mystical literature of foreign origin, with special attention to mysticism from Italian sources (Dante, Petrarch) and Spanish mysticism in England of the period. (Juan Luis de Vives, Diego de Estella, Luis de Granada). The final section looks for Christian mysticism in native English writers. Special attention is given to Edmund Spenser, and Nicholas Breton, Robert Southwell and Thomas Lodge are considered next in importance. The "Mystical Sonneteers", Barnes, Constable and Lok are treated rather perfunctorily, as are Hume, Walpole, Markham, Philip Howard, Sir John Davies and John Davies of Hereford, whom Dr. Collins classifies under the telling heading, "The Spirit More Than The Letter." An appendix gives a list of mystical works in English printed at London in the Sixteenth Century, and there is an excellent Index. The volume is well documented, and is of course written for the student rather than the casual reader. It will undoubtedly merit the approval of scholars in the field of Elizabethan literature. (The Johns Hopkins Press, Baltimore. 1940. Pp. xiv + 251.)

Basing his study principally on unpublished manuscript sources, Father Thomas T. McAvoy, C.S.C. tells of the contribution made by the French pioneers to Catholicity in the Middle West. *The Catholic Church in Indiana, 1789-1834,* despite its formal dissertation style, manages to get in more than a dry enumeration of names, dates, places and events. Between the lines one learns of heroism, self-denial, and the other qualities that make up the missionary spirit and the somewhat similar pioneer spirit. Father McAvoy's Introduction is a fine bit of work, and makes several points that should be helpful to non-Catholic scholars (Columbia University Press, New York City. 1940. Pp. 226.)

Books Received

CHRISTIAN MYSTICISM IN THE ELIZABETHAN AGE WITH ITS BACKGROUND IN MYSTICAL THEOLOGY. By the Reverend Joseph B. Collins, S.S., D.D., Ph.D. The Johns Hopkins Press, Baltimore, Maryland. 1940. Pp. xiv + 251. Price, $3.25.

CONFERENCES FOR RELIGIOUS COMMUNITIES. Third Series. By the Reverend Albert Muntsch, S.J. B. Herder Book Company, Saint Louis, Missouri. 1940. Pp. v + 189. Price, $1.75.

JESUS AS MAN SAW HIM. By the Reverend Martin J. Scott, S.J. P. J. Kenedy & Sons, New York City. 1940. Pp. 207. Price, $2.00.

THE ROAD TO PEACE. By the Most Reverend Francis J. Spellman, D.D. Pp. 13. Price, 5c. *Are You Missing Something?* What use do you make of the Sign of the Cross? By the Reverend Albert H. Dolan, O.Carm. Pp. 19. *Missionary Responsibility.* By the Most Reverend Richard J. Cushing, D.D., LL.D. Pp. 18. *America and the Catholic Church.* By the Reverend John J. Walde. Pp. 41. *The Social Crisis and Christian Patriotism.* By the Reverend John F. Cronin, S.S., Ph.D. Pp. 33. Our Sunday Visitor Press, Huntington, Indiana. 1940. Price, 10c. each.

PRAYERS FOR THE HOLY HOUR. Compiled and arranged by the Reverend James J. Graham, M.A. The Bruce Publishing Company, New York City. 1940. Pp. 93. Price, $0.25.

THE NECESSITY FOR THE CHURCH. By the Reverend W. E. Orchard, D.D., Longmans, Green and Company, New York City. 1940. Pp. xi + 148. Price, $1.75.

THE PARABLES OF CHRIST. With Notes for Preaching and Meditation. By the Very Reverend Charles J. Callan, O.P., S.T.M., Litt.D. Joseph F. Wagner, Inc., New York City. 1940. Pp. vi + 496. Price, $3.00.

CATHOLIC CENTRAL VEREIN OF AMERICA. Official Report of the Eighty-fifth General Convention. Wanderer Printing Company, Saint Paul, Minnesota. 1940. Pp. 192.

SOCIAL WELLSPRINGS. Fourteen Epochal Documents by Pope Leo XIII. Selected Arranged and Annotated by the Reverend Joseph Husslein, S.J., Ph.D. The Bruce Publishing Company, Milwaukee, Wisconsin. 1940. Pp. xiii + 284. Price, $2.50.

THE PHILOSOPHY OF SILENCE. By Alice Borchard Greene. Richard R. Smith, New York City. 1940. Pp. xi + 254. Price, $2.50.

RELIGION AND THE FIFTH COLUMN. By the Reverend Wilfred G. Hurley, C.S.P. Pp. 32. *Is Religion a Racket?* By the Reverend Wilfred G. Hurley, C.S.P. Pp. 32. *Religion is only for Weaklings.* By the Reverend Wilfred G. Hurley, C.S.P. Pp. 32. *Religion is an Opiate.* By the Reverend Wilfred G. Hurley, C.S.P. Pp. 32. *Religion is Only Wishful Thinking.* By the Reverend Wilfred G. Hurley, C.S.P. Pp. 32. *Eastern Catholics.* By the Reverend Clement C. Englert, C.SS.R. Pp. 44. *Respect and Obey!* The Fourth Commandment. With Discussion Club Outline. By the Reverend Gerald C. Treacy, S.J. Pp. 32. The Paulist Press, New York City. 1940. Price, 5c. each.

THE PIVOTAL PROBLEMS OF EDUCATION. An Introduction to the Christian Philosophy of Education. By the Reverend William F. Cunningham, C.S.C., Ph.D. The Macmillan Company, New York. 1940. Pp. xxix + 588. Price, $3.00.

SECONDARY EDUCATION OF THE SOCIETY OF MARY IN AMERICA. By the Reverend Edmund J. Baumeister, S.M., Ph.D. University of Dayton, Dayton, Ohio. 1940. Pp. xiii + 276.

MOTHER SETON'S FAVORITE DEVOTIONS. By A Sister of Charity. P. J. Kenedy & Sons, New York City. 1940. Pp. 48. Price, 30c.

BY JACOB'S WELL. A Planned Retreat. By the Most Reverend James Leen, C.S.P., Ph.D., D.D. Translated from the French by the Reverend Edward Leen, C.S.P., M.A., D.D., D.Litt. P. J. Kenedy & Sons, New York City. 1940. Pp. x + 419. Price, $3.50.

FREDERICK OZANAM AND SOCIAL REFORM. By Alfred Williams. Saint Anthony's Guild, Paterson, N. J. 1940. Pp. 22. Price, 5c.

THE CHRISTMAS STORY ACCORDING TO THE HOLY GOSPEL. By Catherine Beebe. Pictured by Robb Beebe. The Saint Anthony Guild Press, Paterson, N. J. 1940. Pp. 47. Price, .50.

THE LOST PRINCE. By Don Sharkey. Benziger Brothers, New York City. 1940. Pp. 153. Price, $1.25.

WONDER-WORLD OF THE SOUL. By A Sister of Notre Dame de Namur. P. J. Kenedy & Sons, New York City. 1940. Pp. 180. Price, $1.50.

MAUREEN O'DAY, SONGBIRD. By Ruth Irma Low. Benziger Brothers, New York City. 1940. Pp. 122. Price, $1.25.

STREETS IN NAZARETH. By the Reverend Gerald M. C. Fitzgerald, C.S.C. P. J. Kenedy & Sons, New York City. 1940. Pp. ix + 76. Price, $1.50.

HOMEWARD BOUND. By the Reverend Thomas B. Chetwood, S.J. Joseph F. Wagner, Inc., New York City. 1940. Pp. xiv + 280. Price, $1.75.

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AUDITS AND EXAMINATIONS. A Textbook in Accountacy. By Christian Oehler, C.P.A. Fordham University Press, New York City. 1940. Pp. 386.

L'ARGUMENT DE PRESCRIPTION DANS LE DROIT ROMAIN, EN APOLOGETIQUE ET EN THEOLOGIE DOGMATIQUE. Par le R. P. Jean-Leon Allie, O.M.I. The Editions de l'Universite d'Ottawa, Canada. 1940. Pp. 219.

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